

to the words used in this verse, "like a person surrounded by his power". In this world also, the one who lacks power, is never seen as opulent or brilliant. When this person also manifests his powers of knowledge and the like, then he is seen by others as brilliant, and he is also able to make others joyful, through his wisdom and other powers. In the same way, when our Lord exhibits His powers in the form of the Gopis, then He attains a "greater brilliance" through this (although the exhibited "Gopi" power is His' only) and along with them. This also makes our Lord shine brilliantly in the inner-minds of the faithful and devotees with pure love and Bhāva for our Lord. This "brilliance of our Lord" in the inner-minds of His devotees, makes the people feel, that the devotee also is "our Lord" only and "in this devotee is the Divine form of bliss of our Lord"! Through this, everyone attains the highest Aananda or bliss. Like the Vedas say "He makes everyone blissful" (Taitt. Upanishad II 7.1) i.e. the Lord makes everyone blissful (YESHA HYEVANANDAYATI).

With a view to confer His own bliss on the Gopis, what the Lord did is being explained by the following verse, by Shri Sukadeva.

तासामानन्दजननार्थं यत् कृतवाँस्तदाह ताः समादायेति.

ताः समादाय कालिन्ध्या निर्विशय पुलिनं विभुः ।

विकसत्कुन्दमन्दार-सुरभ्यनिलषट्पदम् ॥११॥

VERSE 11 Meaning: "Our Lord took all the Gopis, along with Him, and stationed Himself, on the banks of the Kālindi (Yamuna) river, like the all-pervasive Lord! The banks of this river, at that time, was fragrant with the wind blowing through the fully blossomed Mandāra and Kunda flowers and the humming bees."

श्रीसुबोधिनी : ताः सम्यग् आदाय समीचीने पुलिने निर्विशयोपविश्य विभुर्जातः कालिन्दी कलिन्दकन्या, “कलिं द्यती”ति कलिन्दः, अतस्तस्याः पुलिने तासामन्योन्यं भगवता वा कलहो न भविष्यतीति ज्ञापितम्. पुलिनं वर्णयति क्रीडायोग्यत्वार्थं सार्धेन—सर्वत उपरि अधश्चेति. प्रथमतः सर्वतः सौभाग्यमाह विकसन्ति कुन्दमन्दारपुष्पाणि तेषां सुरभ्यनिलः षट्पदा भ्रमराश्च यत्र. वायोस्त्रयो गुणाः स्पष्टाः. मकरन्दोऽपि पुष्पेष्वधिकः. तेन मत्ता भ्रमरा अपि नादसाधकत्वेन गानादावुपयुज्यन्ते. विकासो वाय्वर्थेव. कुन्दगन्धः शान्तः मन्दारगन्धः पुष्टः, तेन गुप्तागुप्तकामयोरुदबोधको निरूपितः. (शत्रन्तोक्त्या प्रभुनिवेशनसमये एव विकासारम्भो न तु पूर्वमपीति ज्ञाप्यते. अन्यथा ‘विकसिते’ति वदेत्. एवं सति यस्मिन् क्षणे यस्यार्थस्योपयोगः तस्मिन्नेव क्षणे तत्कार्यं भवति नान्यदेति लीलामात्रोपयोग्येवात्रत्यं सर्वमपि इति ज्ञापितं भवति. अन्यथा सार्धाध्यायत्रयोक्तलीलायां क्रियमाणायां भूयस्यैव रात्रिरतीतं त्यधुनैव विकासे हेत्वन्तराभावात् स न भवेद्, अतएव न वदेदपि. एवं सत्येतादृक्कुन्दादिसम्बन्धित्वेनोक्तत्वादनिलादयोऽप्यधुनैव प्रवृत्ताः न पूर्वमपीति ज्ञेयम्.) स्वतन्त्रतयापि सौरभ्यप्रतीत्यर्थं सुरभिरनिल उक्तः. एवं परितो जलं, परितः सुगन्धः, परितः पुष्पाणि, परितो वायुः, परितो नाद इति निरूपितम् ॥११॥

SRI SUBODHINI: Taking along all the Gopis, the Lord came to the beautiful banks of the Yamuna river. He stationed Himself here and became the “all-pervasive” One (which is His real nature) i.e. He came near to each of the Gopi — by taking so many forms!

In the 29th chapter, when He had come to the banks of the Yamuna river, while performing His Divine Leelas, reference was made to the “entry of the Lord on the banks of the river”. Now the reference is made specifically to the “entering on the banks of the Kālindī river”. This is made explicit by our Shri Mahāprabhuji, that the word “Kālindī” has been used to indicate that, here, now onwards, the Gopis will not fight among

themselves and they will also not fight with our Lord (as done earlier by them showing their "pride"). Why? In this bank of the Yamuna river, the quality of her intrinsic nature of "destroying all fights" is present. The meaning of the word "Kālindi" is "Kalinda, who destroys all kinds of problems (stress and troubles (fights) of the age of Kali. The river is the daughter of Kalinda, and hence is known as Kālindi. The "banks" belong to her and hence, there will never be any type of fighting or strife! Previously, at this place, this "quality" of "no strife" was not present and hence the Yamuna river was called as a "river" only and not by the present name of "Kālindi"! In fact, at that place, the "pride" in the Gopis got originated, due to the absence of this Divine quality!

This bank of the river is very appropriate for our Lord's Divine Leelas and hence all the sides of this beautiful place, up and down, also are being described in three ways.

The "auspicious" nature of all the four quarters of this river is being described, in the first instance, where the flowers Kunda and Mandāra were fully blossomed. The wind which was fragrant from coming into contact with these flowers was blowing softly, and the bees were there in plenty too! The soft wind had made the atmosphere cool and fragrant. In the flowers there was a lot of honey and the bees got intoxicated by imbibing this honey and were humming merrily! — thus aiding the Lord while singing among the Gopis took place! The flowers blossomed with a view to give it's fragrance to the wind. The fragrance of the Kunda flower is peaceful and the fragrance of the Mandāra flower is very strong. By mentioning the differences in these fragrances, it is indicated, that respectively, these fragrances have the capacity to inspire.

“secret” and “non-secret” desires. In other words, the fragrance of the Kunda flower inspires the “non-exhibitive” (secret) desires and the strong fragrance of the Mandāra flowers inspire the “exhibitive” (non-secret – outside) desires. [Shri Gosainji Prabhu Vittaleswara has given an explanation for this. The word “blossomed” (VIKASIT) contains the supposition “Sat” meaning that the flowers got blossomed only, when the Lord entered there. Not before! If this was not so, the words used should have been “having got blossomed” (VIKASITA). From this we have to understand, that all the materials at Vraja were there only for the use of our Lord’s Divine Leelas. Otherwise the Divine Leelas, so far described in these 3¼ chapters, would have consumed a long time and the “night” would have also been consumed by a considerable length (i.e. the night would have become far advanced) and there was no necessity, for these flowers to blossom at this late hour only! Or there is a purpose in explaining this! Moreover, the wind also blew there after coming into contact with these fragrant flowers. This also happened now only).

The “fragrance” can also be felt in an independent manner. Hence in the verse, the words “wind” (Surabhi) and “fragrance” (Anila) have been given separately – to denote that on all the four sides, there was water, winds, flowers and sounds. Thus all these 4 ingredients/materials were all present on all the sides.

The banks of the river Yamuna were looking very beautiful, even from it’s “outside” or “above” surroundings. This is explained by Shri Sukadeva in the following verse.

उपर्युत्सतामाह शरदिति.

शरच्चन्द्रांशुसन्दोहध्वस्तदोषातमःशिवम् ।

कृष्णाया हस्तरलाचितकोमलवालुकम् ॥१२॥

VERSE 12 Meaning: “Due to the beams of the autumn Moon, the darkness of the night got removed; due to this, the night became very wholesome and auspicious; the Yamuna river, making her own waves, as her hands, piled soft sand on the banks and made it plain and comfortable.”

श्रीसुबोधिनी : शरत्कालीना ये चन्द्रांशवः तेषां ये सन्दोहाः समूहाः तैर्ध्वस्तं दोषाया रात्र्यास्तमो यत्र, तेन अत्यन्तं शिवं कल्याणरूपम्. अन्धकारे गतेऽपि यदि भूताद्यभिनिविष्टं भवेत् तथापि तदाप्यसमञ्जसमिति कल्याणरूपता निरूपिता, निर्विघ्नमग्निमेष्टकार्यसम्पादकत्वज्ञापनाय च-- परितश्च निकृष्टः पदार्थाः नोपर्यधश्च. अधस्तस्य पुलिनस्य गुणानाह कृष्णेति. सापि भगवत्सनाम्नी भूसंस्कारं कृतवती भगवद्रमणार्थम्. कृष्णाया हस्तरूपाः तरलास्तरङ्गाः तैः आचिताः कोमलवालुका यत्र. अन्यथा हस्तरूपताभावे समता न स्यात्. तेन शैत्यं कोमलत्वं समता चोक्ता. तादृशं पुलिनं निर्विशय तत्र गत्वा वा स्थितः उपवेशनमग्रे वक्ष्यति. भावेनैवोपवेशनम् ॥१२॥

SRI SUBODHINI: The banks of the river became very useful and auspicious as the beams of the autumn Moon had removed the darkness of the night. On the coming of this brightness and light, all the evil forces, dependent on this darkness also sped away (like ghosts etc.). Due to all this, on all the four sides of this river, in the upper and in the lower regions, there was no material/object with any blemish in them. Later Shri Sukadeva has explained that qualities of the bank's lower regions (i.e. what is below). The Yamuna river also has the name of our Lord “Krishna” and hence, she had purified this earth, for the purpose of our Lord enacting His Divine Leelas. How did she do this? The Yamuna river used her waves, as her hands and placed cool and soft sand evenly, to make a beautiful platform! Our Lord came to this place and stood there. He now sat there, through His mind only

and His actual sitting on this bank, will be described later.

Afterwards, Shri Sukadeva is explaining, through the next verse, what the Gopis did.

ततो गोपिकानां कृत्यमाह तद्दर्शनाह्लादेति.

तद्दर्शनाह्लादविधूतहृद्भुजो मनोरथान्तं श्रुतयो यथा ययुः ।

स्वैरुत्तरीयैः कुचकुङ्कुमाङ्कितैरचीक्लृपन्नासनमात्मबन्धवे ॥१३॥

VERSE 13 Meaning: "On having the "Darsan" of our Lord, they got so much of the bliss of the Lord, that all the sorrow got completely removed from their hearts! Like the Vedas attained their desired goals, the Gopis also got fulfilled their desires. With a view to make the Lord, who is the real friend of them (BANDHU), they spread a wholesome seat through placing their upper garments, smeared with the turmeric powder applied on their bosom."

श्रोसुबोधिनी : शोके गतेऽपि कामस्तापात्मको वर्ततएव, सम्बन्धस्याजातत्वात्, यदा पुनस्तादृशस्थाने तदर्थं गतः तदा तद्दर्शनेन तस्य तदवस्थामापन्नस्य दर्शनेन योऽयमाह्लादः भाव्यर्थनिश्चयात् तेन विधूताः हृद्भुजो यासाम्, एवं निवृत्ते दोषे तासां यज्जातं तदाह मनोरथान्तं ययुरिति, ताभिर्ध्याकथञ्चित् सम्बन्धोऽभिलषितः, जातस्तु ततोऽनन्तगुणसामग्रीसहितः, अतो मनोरथस्याप्यन्तो यत्र तादृशं ययुः, नन्वनभिलषितं कथं प्राप्नुयुः? तत्राह श्रुतयो यथेति, श्रुतयो हि निरन्तरं भगवद्गुणवर्णनपराः, तेन धर्मेण वाचः पूर्वरूपं यन्मनः तस्यापि यदगम्यं भगवत्स्वरूपं तत् प्राप्तवत्यः, "यतो वाचो निवर्तन्ते अप्राप्य मनसा सहे"ति भगवदानन्दो मनोरथान्तो भवति, तत्प्रतिपादिकाः श्रुतयो जाताः, सर्वे च मन्यन्ते— "तं त्वौपनिषदं पुरुषं पृच्छामि", "अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तम" इति, "सर्वे वेदा यत्पदमामनन्ति" इत्यादिवाक्यैः ब्रह्मणि श्रुतयः प्रमाणमित्यध्यवसीयते; "सर्ववेदान्तप्रत्ययमि"ति न्यायाच्च, अलौकिको वेदार्थः अलौकिका वेदशब्दाः,

लोके च न सङ्केतः, तथापि निरन्तरं भगवत्कार्यं कथयन्तीति लोकाः तच्छ्रवणेन शुद्धान्तःकरणाः स्वयमेवालौकिकविषये सामर्थ्यं मन्यन्ते. श्रुतिश्च तत्प्रतिपादिका भगवदिच्छया, नात्र लौकिकं साधनमपेक्षते युक्ति वा. तथा एतासामपि मनोरथान्तप्राप्तिः. एवं परमपुरुषार्थदातुर्भगवतोऽन्यत्राभिनवेशे आधारधर्मसम्बन्धात् स्वस्य कृतार्थता न भविष्यतीति पूजार्थमात्मनिवदेनार्थं च आसनं चक्रुरित्याह **स्वैरुत्तरीयैरिति**. तद्देशस्थानां स्त्रीवस्त्राणि त्रीणि भवन्ति— परिधानीयं कुचपट्टिका उपरिवस्त्रं च. सर्वाभिरेव स्वोपरिवस्त्राणि आसनार्थं दत्तानि. उपरिवस्त्राण्यपि द्विविधानि भवन्ति— सर्वदा परिधेयानि भोगसमये च. तानि सूक्ष्माणि भवन्ति. तान्येव भगवते दत्तानीति ज्ञापयितुमाह **कुचकुङ्कुमाङ्कितैरिति**. शुष्काण्यपि कुङ्कुमानि क्रीडायामार्द्राणि भवन्ति, अतस्तेनाङ्कितानि उत्तरीयाणि **अचीक्लृपन्** कल्पयामासुः. ननु स्वोपरिपरिधेयं कथमधः कल्पयाञ्चक्रुरित्याशङ्क्याह **आत्मबन्धव इति, आत्मनः सएव बन्धुः**, रक्षित आत्मा तदर्थमेव— देहः स्वात्मा च, अत उपर्याच्छादनमपि तदर्थमिति तस्यासनक्लृप्तिरुचिता ॥१३॥

SRI SUBODHINI: The sorrows of the Gopis were already removed, as described in the 10th verse above. But the disease of their heart, which is very excruciating by nature (in the form of unquenched desire) still existed in them, as up to now, their “oneness” with the Lord has not taken place. Now that the Lord has reappeared, at such a beautiful place, for the sake of the Gopis, then, on seeing the Lord’s most enchanting Divine form, they got certain in their mind that, all of their desires to have the eternal “relationship of oneness and union” with Lord, will also be fulfilled, with the grace of our Lord. This very thought gave them so much Divine bliss, that all their “desires” which were painful and sorrow-giving in their hearts got destroyed. The words “seeing the end of their desires” used in this verse, denote, that the Gopis did nurture the desire to have the “complete” relationship of oneness with our Lord, somehow, but our Lord, in turn,

out of His unique grace, with His limitless qualities and objects gave them such a "full satisfaction" of the total type, that all the Gopis reached the very end of all of their desires, and now onwards, they never had any desire of any kind, which tormented them in any way! How did they attain such a total fulfillment, which they never wanted or desired for? (As they had the desire to be related to our Lord in some way or another, somehow). Removing this doubt, our Shri Mahāprabhuji gives, by citing the example from the Vedas. The Vedas always sing the "praise" of our Lord's Divine qualities. The Gopis also took the help of this way of singing the "praise" of our Lord's Gunas or qualities. The result was, that they now attained our Lord! The mind is the form of the resultant "word". But our Lord cannot be reached either by the "word" or by the "mind" — as it has been explained in the Holy scriptures, "The mind and words come back unable to describe the true nature of our Lord". Hence, we have to conclude that **THE BLISS OF OUR LORD PUTS AN END TO ALL OTHER DESIRES TOTALLY. NO MORE DESIRES ARISE IN SUCH A MIND, ONCE THE BLISS OF OUR LORD HAS BEEN GRACIOUSLY BLESSED AND GIVEN BY OUR LORD.** The Holy Vedas have explained the exalted nature of "Para Brahman" (the ultimate truth) and everyone accepts this also. There are copious references in the Holy scriptures regarding this truth e.g. (1) "I am asking about the supreme person who is described in the Upanishads" (Brihad. A. Upd. III 9.26). (2) "I am famous as Shri Purushottama (supreme person) both in this world and in the Vedas" (Bhagavad Gita XV. 18). (3) "That Holy abode, which all the Vedas extol or speak about" (Katha Upd. 1. 2. 15). Thus these Holy Vedas and scriptures are

the evidence and proof of this ultimate truth of the Supreme Brahman." Through all this "Vedanta" (the end of Vedas viz. the Upanishads) only the Supreme Brahman is proved and one attains the realization and wisdom of the Supreme Brahman, through all these Holy scriptures.

The meaning of the Vedas is indeed supernatural (transcending the "worldly" considerations). The "sound" (words) of the Vedas are also supernatural. In this world, there is no indication of the "words" of the Vedas, even then, the Vedas, always describe the various actions of our Lord, hearing of which makes the hearts of everyone "pure" and on attaining the purity of one's heart, people are able to understand, by themselves, the glory of the Vedas, in dealing with the "supernatural" aspects of this creation etc. and the Vedas, themselves, explain about the nature of our Lord's creation and tasks, as per His will and desire only. The Vedas do not require any proof from this world for it's ideas in dealing with the various subjects being dealt with in the Vedas. In the same way, the Gopis also attained the final end of all of their desires.

In the verse, Shri Sukadeva has, through the use of the words "through their upper garments" explained that, for enabling the Lord to sit comfortably, the Gopis spread their own upper clothes, and made a seat for the Lord. The inner meaning of this is, that the Gopis got the doubt in their mind that, if the Lord, who can confer the highest human and spiritual goals were to sit somewhere else, then, they may stand to loose their desired objectives/goals due to His relationship with the other place! Hence, with a view to worship and do Seva (Pooja) to our Lord and to retain Him, with themselves only, and more than all, to dedicate their entire self at His lotus feet, through

total surrender, the Gopis made a seat for the Lord, through their upper clothes.

The Gopis of Vraja always wore three clothes. One dress was worn on the body, another to cover their upper portion and the third one is put over the upper and the middle portions of the body. Now, all the Gopis, used their upper cloth to make the seat for the Lord. This "upper" cloth also is of two types viz. one which is worn all the time and the other is worn when they are with their husbands only and which is very thin. The Gopis used this piece of cloth only for the Lord to sit on. This cloth was smeared with the turmeric powder which was applied by them, on their bosom and this powder had become dry and due to their playing of games, this powder had got wet and thus they came to be smeared on to the upper cloth worn by them. Why did the Gopis place their upper clothes onto the ground below? This is answered by Shri Sukadeva through the words "for their best friend — of their own self". The purport of this, is that the person to whom, one's own upper cloth has been given, is considered as one's best friend (ATMABANDHU) — a spiritual (real) friend! — For whose sake, the Gopis were still retaining with themselves, their Atma and body up to now. They considered that this upper cloth also is worn by them for the sake of our Lord only. Hence it is indeed appropriate that the Gopis had used their upper cloth for making the seat for our Lord!

Afterwards, our Lord entered into all the Gopis (by seating Himself near to every Gopi). To enable us to understand this, the Lord sat down on the seat made by the Gopis and this is described through the next verse.

ततो भूगवान् तासु सर्वत्र निविष्ट इति ख्यापयितुं तद्वत्तासन उपविष्ट
इत्याह तत्रोपविष्ट इति.

तत्रोपविष्टो भगवान् स ईश्वरो योगेश्वरान्तर्हृदि कल्पितासनः ।
चकास गोपीपरिषद्गतोऽर्चितस्त्रैलोक्यलक्ष्म्येकपदं वपुर्दधत् ॥१४॥

VERSE 14 Meaning: "The Lord, whose real seat is the heart of the most exalted Yogis, He, the Lord of the Universe, now sat on the seat made by the Gopis, shining brilliantly, by gathering all the opulence of Goddess Laxmi from all the three worlds. He sat there in the midst of the Gopis, glowing with ineffable brilliance, due to the worship done by the Gopis."

श्रीसुबोधिनी : भगवानिति तेषां कार्यसाधकत्वम्. ननूत्तरीयवस्त्रापगमं सभायां रसाभासो भवेद्, अतः कथमुपविष्ट इति चेत्, तत्राह स ईश्वर इति. सः पूर्वं प्रार्थितः, ईश्वरः सर्वकरणसमर्थः, अतस्तासां दिव्यानि वस्त्राणि सम्पन्नानिति बोधितम्, येषां जलक्रीडायां न वाससामार्द्रता. अतः सर्वकरणसमर्थः तत्रोपविष्टः सः प्रार्थितः. (यद्वा. पूर्वं वरदानसमये वस्त्रेष्वपहतेषु सर्वथा तदभावे यस्य रसाभासो न जातः तस्य केवलमुत्तरीयाभावे कथमधुनापि स भवेदिति वक्तुं स इत्युक्तवान्. ननु तदानीमपि कथं न रसाभास इत्यत आह ईश्वर इति. कर्तुं सामर्थ्यवत्त्वात् यदि स भवेत् तदा तथा न कुर्यादेव. अकर्तुं सामर्थ्यवत्त्वेन रसाभासहेतुत्वेऽपि तद्वत्तमासनं त्यक्तुमशक्यमेव. अन्यथाकर्तुं सामर्थ्यवत्त्वेन रसाभासप्रकारेणापि रसमुत्पादयितुं शक्तः. अतस्तादृशं न किञ्चिदनुपपन्नमिति भावः.) ननु भगवान् अपवित्रे भोगादिलेपयुक्ते कथमुपविष्ट इति चेत्, तत्राह योगेश्वरान्तर्हृदि कल्पितासन इति. योगेश्वराणां हृदयं शुद्धं, तत्राप्यन्तर्हृदयम्. तत्रापि कल्पितमेव भगवदासनं न तु क्लृप्तम्. मानसी मूर्तिस्तिष्ठति, न तु कदाचिदपि स्वयमुपविष्ट इति मुख्यमासनमेतदेव. अतश्चकास परमशोभां प्राप्तवान् पूर्ववद् गोपीनां परिषदं गतश्च जातः. परितो गोपिका उपविष्टा इत्यर्थः. सभापतिर्भगवान् अतस्ताभिरर्चितः. ततो भगवान् तासामर्थे त्रैलोक्ये यावन्ति लक्ष्मीरूपाणि इन्द्रपदादीनि तासां यदेकं पदं, यस्यांशविलासाः तत्तल्लक्ष्मीभोक्तारः, तादृशं वपुर्धृतवान्. अस्मिन्नर्थे देशकालादिभेदेन यावन्त उत्कृष्टा अर्था अपेक्ष्यन्तं तान् प्रकटितवान् तादृशवपुर्धारणेन ॥१४॥

SRI SUBODHINI: In this verse, our Lord has been referred to with two names viz. "Bhagawān" and "Īshwara". The purport of this is that the word "Bhagawān" has been used to indicate that He is the Lord, who will fulfill all the desires/tasks in the minds of the Gopis. Through the word "Īshwara" it is explained that the Lord is capable of DOING, NOT DOING AND DOING DIFFERENTLY — all the things as per His own sweet will and desire (KARTUM, AKARTUM, ANYATA KARTUM). The Gopis did not have now their upper clothes and this could cause embarrassment there. But this did not take place as the Lord, being capable of everything, dressed them up with "Divine clothes" through His grace! This "Divine dress" does not become wet, during the games to be played in water. Thus the Lord who is capable of everything, was seen now sitting there, in the midst of the Gopis, as a result of their prayers.

How did the Lord sit on the seat made of clothes, which are not pure? (As being worn by someone else). Removing this doubt, it is said, that the hearts of the Masters of Yoga are always pure and their inner-hearts, where the Lord usually sits are more pure. Even here, in the most pure inner-most parts of the hearts of the Gopis, the seat to enable our Lord to sit on, is always arranged through contemplation only and a seat is not made therein actually. Hence, in the hearts of Yogis, the mental — Divine form of our Lord, being contemplated by the Yogis, is always in the "standing" posture! — And very seldom the Lord manifests Himself, in their hearts, with His own Divine form. From this, it is proved that our Lord prefers to sit on this seat — MADE BY HIS DEVOTEES THROUGH LOVE — instead of the contemplated one, in their own hearts.

[Shri Gosainji Prabhu Vittaleswara says in His “Tippani”, that there are objects or materials, which cannot be used, in this world, due to it’s impure nature. But even these very materials of the Gopis become very pure and useful to the Lord (i.e. these are considered as of higher value, just because they are connected with the Gopis) greater than the pure hearts of the Masters of Yoga. Thus the greatness and glory of the Gopis of Vraja is explained here – that anything connected with them, although considered impure in the tradition of the people, is considered as pure.]

[Shri Gosainji Prabhu Vittaleswara has in his Tippani also has the following comments to offer on “the Rasaabhasa” or “embarrassment” that may be caused by the removal of the upper cloth by the Gopis. When the Gopis, got the boon from our Lord, after observing the vow of Kātyāyāni Devi, they had given up all their clothes and even at that time, there was no “embarrassment” of any kind. Then how can there be any embarrassment now, when only their upper clothes were removed? The same Lord, who was present then is present here also. That is why, in this verse, the word “He” (Saha) is used. Why this “embarrassment” did not occur at that time? Answering this, it is said, that the Lord is “Īshwara” or the Supreme Lord Himself and due to the Lord being the Supreme Brahman He is capable of “DOING, NOT DOING AND DOING DIFFERENTLY”. If there was the possibility of causing “embarrassment”, then the Lord would not allow that situation to develop or occur at all! i.e. He would not have allowed the clothes to be taken off at all! (He caused this through His power of “DOING”). Through His power of “NOT DOING” – the Lord is not able to give up the “seat” made up of the upper clothes

of the Gopis and through His power of “doing it differently”, the Lord can originate a very beautiful Rasa or bliss, even, in an act of “Rasaabhasa” (embarrassment). Hence, there is nothing “impossible to happen” or “inappropriate” for our Lord, who is so much capable in every way (i.e. omnipotent).

After getting “Darsan” of the Lord, the Gopis understood, on seeing such a beautiful form, in their mind, that the Lord is very happy and joyful indeed! They now realized their mistake, that they regarded the Lord as “ungrateful” although the Lord was always “blemish free” and it was their own “blemish” which made them think in that way. This sort of wrong thought arose in their mind, as the Lord had given them up, although they had surrendered to Him fully and they thought, that they did not “deserve” this sort of treatment. Now that the Lord has given them His “Darsan” after being fully happy and joyful, the Gopis thought “this is the proper time for us to destroy the blemish still lurking in our minds”. Having determined like this, they began to get ready to ask some questions to the Lord, with a view to bring out the actual fact, from the worldly point of view, as to whether the Lord is blameworthy of being “ungrateful” or not. This is described in the next verse.

एवं प्रसन्नं भगवन्तं दृष्ट्वा स्वान्तःकरणदोषदूरीकरणार्थं— स्वकृतघ्नतां पूर्वं भगवति कल्पितवत्य इति तन्निराकरणार्थं लोकदृष्ट्या भगवति कृतघ्नतालक्षणो दोषोऽस्ति न वेति निर्णयार्थं— किञ्चित्प्रष्टुमुद्यता इत्याह सभाजयित्वेति.

सभाजयित्वा तमनङ्गदीपनं सहासलीलेक्षणविभ्रमदभ्रुवा ।

संस्पर्शनेनाङ्गकृताङ्घ्रिहस्तयोः संस्तुत्य ईषत्कुपिता बभाषिरे॥१५॥

VERSE 15 Meaning: “The Gopis, with their inimi-

table laughter, playful glances and twisting of their beautiful eyebrows, praised our Lord (with a song of praise), who increases their desire for His bliss. They now touched the Holy feet of our Lord, which was taken by them into their laps and fondled them, with their fingers. They spoke to the Lord praising Him while expressing also a trace of anger."

श्रीसुबोधिनी : प्रश्नार्थं प्रथमतः सभाजनं स्तोत्रं कृत्वा. ननु किमनेन विचारेण साम्प्रतं, जातं फलं भुज्यतामिति चेत्, तत्राह अनङ्गदीपनमिति, अनङ्गं दीपयति निरन्तरमेव, अङ्गाभावं सम्पादयतीति च ध्वनिः. अतो नैकेन भोगेन कार्यनिष्पत्तिः, पुनस्तेनापि भोगेनाग्रे अधिकएव खेदः स्यात्. स चेत् स्वदोषेण, तदा दोषो दूरीकर्तव्यः. भगवद्धर्मेण चेत्, वाङ्निबन्धं कारयित्वा प्रार्थयित्वा वा फलानुभवः कर्तव्य इति भावः. अनङ्गदीपने साधनमाह सहासेति. साधनाभावार्थं वा प्रार्थनीय इति साधनकीर्तनम्. हासपूर्वकं यस्त्रिलेक्षणं, तेन विभ्रमन्ती या भूः, तया अनङ्गं दीपयति. पञ्चात्र साधनानि— हासो लीला ईक्षणं विलासाः भ्रूश्चेति. पञ्च चेद्धेतवः कार्यमप्रतिहतं भवति. (हासो!) माया व्यामोहिका स्वरूपविस्मरणार्थम्. लीला स्वासक्तिं साधयति. ईक्षणं तत्र ज्ञानजनकम्, अन्यथा ज्ञानान्तरेण तन्निराकरणं स्यात्. विलासाः पोषकाः. भूर्यमः नियन्ता काल इति, यावत्प्रसाददाता वा तत्रैव. ततः प्रश्नार्थम् उपदौकनं कुर्वन्ति संस्पर्शनेनेति. अङ्गे कृतः स्थापितो यां भगवदङ्घ्रिः, तत्सम्बन्धिनौ यौ हस्तौ, तयोः सम्यक्संस्पर्शनेन सँल्ललयन्त्य इत्यर्थः. संस्पर्शनेन सहिताः तत आभिमुख्यार्थं संस्तुत्य. एवं सर्वभावेन प्रपन्नानपि त्यजतीति भगवति दोषदृष्ट्या ईषत्कुपिताः, साधनैर्निवर्तितोऽपि दोषो न सम्यक् निवर्तते यावद् भगवान्न निवर्तयतीति. अतो विवादमिव कुर्वन्त्यो बभाषिरे ॥१५॥

SRI SUBODHINI: The Gopis desired to ask some questions to the Lord, hence they praised Him first!

Our Lord is "blemish free" but we have to know whether in Him, the blemish of "ingratitude" was there or

not? What will be the use of thinking like this? (i.e. to know whether the Lord was right or wrong). The Gopis have now attained whatever they had desired for. What remained was their enjoying the bliss of the Lord. If this is the way, it is said, then answering this, it is said, that, the Lord, who is considered as the "result" (Phalam) for every type of spiritual effort, is always inspiring love and Bhakthi in the minds of His devotees. This in turn inspires the "Bhāva" or attitude, which makes one forget the existence of one's body. Hence after getting the bliss of our Lord, even once, as the Lord inspires His love at all times, enjoying His bliss once does not end this continuous "love" for Him! In fact, this "one-time-bliss" leads to more sorrow in the future. If this sorrow is caused by one's own "blemish" then the devotee should put efforts to remove this "blemish". But if this sorrow is caused by the action of the Lord, then the devotee should pray to the Lord, not to enact the Leelas, which will end only in sorrow for the devotees. After this prayer, with the grace of our Lord, the devotee should enjoy the bliss of our Lord, which is the end result or goal.

Our Lord used several ways to inspire love in the minds of His devotees and this is explained by Shri Sukadeva. Otherwise, the devotee has to pray to the Lord, not to keep with Him, these materials/ways, which inspire "love for Him" in the minds of the devotees. They are explained. (1) His smile. (2) Leela. (3) Gaze. (4) Expressions. (5) Eyebrows — all these increase the "Bhāva" or attitude of love on the part of the devotees. The smile and gaze go together and the gaze accompanies the twisting of the eyebrows. This beautiful expression increases the love in the hearts of the devotees. When these 5 factors/reasons come together, then the task gets fully completed without

any obstacle. The smile of the Lord is "Māya" or His "illusion" power — this caused in every person's mind the forgetting of His own self, as the Divine Ātma (self) and getting "infatuation" to one's own body and of others. But the Divine Leelas of our Lord enables a person to get deep and intense "love" for the Lord. The "gaze" of the Lord blesses the devotee, with the real knowledge about our Lord's "Divine Leelas", which one desires to see and hear. If this was not so, then due to the knowledge one has about other objects/materials, one will loose this "intense attachment and love" for our Lord, as this person will be always attached to one's body and all other external objects. His "Vilāsa" or "pleasant teasing" makes this knowledge about our Lord very strong and stable, and enables it to grow. Our Lord's "eyebrow" is the symbol of Lord Yama — like Lord Yama keeps everyone in "order" this "eyebrow" is symbolic of Time or Kāla, who is the controller of everyone. Again as the controller of "Bhāva" (attitude) and ensures that this "Bhāva" is not destroyed. It also indicates, that only on the rise of the knowledge that "one is not the body" (ANANGABHĀVA) and the destruction of one's attachment to it, the "eyebrow" of our Lord blessed the devotee with His grace and the devotee is enabled to enjoy the Aananda or bliss of our Lord's Divine self (Swaroopaananda).

The Gopis were desirous of asking certain questions to our Lord. Hence with a view to make the Lord happy. they "pampered" Him and this is referred to by Shri Sukadeva, through the words "by caressing and fondling His Holy feet" (SAMSPARSANENA). They took the Holy feet of our Lord into their lap and began to massage and fondle His feet with both their hands, through which the Lord will get joy and happiness. Doing actions like

ones? (As they are only reciprocating)

these, with a view to attract His attention to themselves, the Gopis began to sing the “praise” of the Lord!

The Gopis felt, a little hurt also, that they thought in their minds that “this Lord leaves us also, who have come and surrendered to Him, completely and totally, without any reservations”. They got this sort of perception of fault or blemish in our Lord. This made them agitated and angry too.

The Gopis with a view to remove their “blemish” (of finding fault with our Lord), did this Seva or service to our Lord (of holding and fondling His feet). But their “blemish” did not go away or removed. Even then, till the Lord does not remove their “blemish” by His own grace, this “blemish” will not be removed by it’s roots. Hence, they began to speak to the Lord, with a mood and attitude of “argument” with Him.

Shri Sukadeva is explaining the question asked by the Gopis to the Lord, through the next verse.

तासां प्रश्नमाह भजत इति.

॥ श्रीगोप्य ऊचुः ॥

भजतोऽनुभजन्त्येक एक एतद्विपर्ययम् ।

नोभयांश्च भजन्त्यन्ये एतन्नो ब्रूहि साधु भोः ॥१६॥

VERSE 16 Meaning: “The Gopis said, “Oh! Lord, we see in this world, some persons do Seva or service equally to those who perform service to them; some others do serve and perform service to even those, who do not perform Seva or service to them; some others do not serve or perform service to either of them; kindly explain to us, clearly, these three types of persons!”

श्रीसुबोधिनी : त्रयः पक्षाः सन्दिग्धाः— फलतः स्वरूपतश्च

भजनाभजनाभ्याम्. तत्रैके ये यथा भजन्ति ते तथा तानपि भजन्ति. एकं पुनरभजतोऽपि भजन्ति. अन्ये तु उभयानपि न भजन्ति. तेषां त्रयाणाम् उभयोरपि प्रतियोगिनोः फलं वक्तव्यं— ये भजनानुसारेण भजन्ति ते किं कृतघ्नाः आहोस्विद् धूर्ताः आहोस्विद् समीचीना इति. केनचित् पादप्रक्षालनं कृतं, सोऽपि चेत् करोति, तदा किं स्यात्. फलार्थकरणे फलं देयम्. तेनापि तदेव कर्तव्यमिति करणे तदेव कर्तव्यम्. निरपेक्षकरणे तु सन्देहएव— अभजतो भजने क्वचिदोषः स्यात् यथा निष्कामे कामिनी, क्वचिदुपकारो अपेक्षितश्चेदर्थः, क्वचित् स्नेहः क्वचिद्धर्म इति; एकं फलं निर्धारितं वक्तव्यम्. यो वा न भजति पूर्वः तस्य वा किं फलमिति? ये वा नाभयविधान् भजन्ति तेषामुभयविधानां वा किं फलमिति? कृतस्य साधनस्य कुत्र वा उपयोगः— एतत् सर्वं ब्रूहि साधु यथा भवति तथा. भो इति सम्बोधनं सावधानार्थम्. भजतः पुरुषाननु तदनुसारेण भजन्ति एके पुनः भजनव्यतिरेकेणैव भजन्ति— इत्युभये भजनकर्तारः. अन्ये तु भजनरहिताएव ॥१६॥

SRI SUBODHINI: In this world, we see three categories of people performing service, accepting service or remain neutral. But the differences among these three are not clearly visible or understandable. In the first category, we come across persons, who return the same type of Seva or service to those, who have served them. In the second category are those persons, who perform Seva or service always, even to those, who do not serve or reciprocate. They are not affected by the non-reciprocal action of those, whom they serve. The third category do not perform any service, either for those, who serve them or to those, who do not serve them. We need to get a correct explanation/perception of these three categories of persons.

Those who worship others or serve them only in the same way, as they have been served (the first category). "Oh Lord! What is their real nature? Are they "ungrateful", or deceivers or are they real good persons or noble ones?" (As they are only reeiproeating)

[YOJANA: Two categories of people serve and one category does not serve. In this way, there are three categories. (1) The “ungrateful” one is defined. This person does not really appreciate the “benefits” accorded to him, by the one, who has performed the Seva or service. Although he is capable of reciprocating the service, in the same way, he does not accord the same benefit, which he has secured from the other. But, to keep up with the worldly requirements, he serves the other in the same way — but without the mind and heart in it! This is being “ungrateful”.

(2) If someone serves us, just for getting wealth and we also do not give him “wealth” at all — but just to have no misunderstanding, we also serve him, in the same way. This is a “cunning” way of behaviour.

(3) He who serves another not only with true reciprocal feelings but also is sincere and right in his intentions is considered as the “highest” (SRĒSHTA).

PRAKASH: Shri Purushottamji has this explanation.

(1) After accepting or seeing the service rendered by someone to ourselves, doing service to the former, but not recognizing the “benefits” conferred by him and also considering one’s own service as better than the service received from the other. This is indicative of “ungratefulness”.

(2) Recognizing the helpful benefits conferred by the one, who has served us but we, in turn regard our own service as better than the other or treat the other “Seva” as petty or “derogatory” — this behaviour smacks of “cunningness”.

(3) Not knowing whether the one who serves us does it for a benefit or is selfless — or unable to determine this

— rendering service in an identical way to the other person, with a clean heart, is an attitude which is considered as superior or best.

One washes the feet of another with this desire in his mind that he too will clean one's own feet, in the same way then we should follow the same method. But if our feet is washed by the other, without any desire or motive, then, the doubt regarding the intention of the other still remains. Hence it is necessary to determine this doubt, one way or another.

To the one, who is not interested to perform any service, if someone desires to do service to this person, then this attitude can be considered as faulty. Like, there is a person, who has no desire but another person has the desire to have "relationship" with this person, then "a blemish or fault" arises. But, sometimes, a benefit or aid also arises from this person, or even as a performance of a duty, the same action is done. Thus, there are so many attitudes which develop due to "desire or detachment" in one's relationships. The Gopis ask about a "well-considered" position, on this issue, from the Lord. What is the result for the one who does not serve at all, in the first instance? What is the result for the one, who does not serve even after being served or does not also serve anyone else by himself? "Oh Lord, please clarify and instruct us the correct way to understand all this." The Gopis have addressed the Lord as "You" and have also used the word "BHO" (Oh!) with a view to attract His exclusive attention. The question asked by them is made clear further. The first category reciprocates the service in the same way as per the service given to them. The second category worship those, with the certain idea that most probably, they will not receive the reciprocal service (i.e.

they do service in spite of this). Thus, both these categories in one form or reason or another do Seva or service to each other, with motive and without motives. But the third category is bereft of any type of service, either to them or to others! [The conception of "blemish" arose in the case of sage Kashyapa and mother Diti, when the former had to perform a "duty" in their relationship, but at a wrong time (dusk).]

[The concept of "doing a benefit" arises in this instance. The king Agnidra was desirous of staying in the world of his "ancestors" (PITRULOKA). Hence Lord Brahma sent the heavenly beauty Purva Chiti to him, through which the king had 9 sons. Through this, Lord Brahma benefited the king. Thus even those actions which are considered as seemingly "blemishful" may lead to some good benefits.]

[From the story of Urvashi. (The Divine Apsaras) (heavenly women) we see the aspect of "love" (Snēha) in relationships.]

[From the story of "Sudarsana" in Mahabharata, we see that even a "righteous duty" (Dharma) gets performed due to this action.

Then what is the "result" or "benefit" for serving those, who do not reciprocate or not reciprocating to those, who do service to ourselves? When and under what circumstances, one's behaviour is termed as "ungrateful", "cunning" or "right action"? This categorization should be clearly understood. Urvashi, the heavenly maiden, had come to Arjuna, out of her own desire, but Arjuna did not respond to her desires. Urvashi then cursed Arjuna and abused him. Is Arjuna then, "ungrateful"?

Jara came to Narada, with her desire, and again Narada didn't fulfill her desire. She cursed Narada. Is Narada then cunning?

Varūthini came to do service. But seeing sage Mārķendeya as “desire free”, Varūthini also gave up her own desire. This shows that sage Mārķendeya did not reciprocate, with His service. Is sage Mārķendeya then unattached?

In this way, even in those, who do not serve, we come across circumstances, which raise doubts as to whether, some people are ungrateful, cunning or unattached!

Our Lord now began to give the reply in three verses, starting from the next verse. The Gopis were interested to hear from our hard his own “nature”!

The one who reciprocates with service to those who serve him, the second one serves even those, who do not serve them; the third one never does any service to anyone else.

एतेषां भेदान् फलं चाह भगवान् मिथो भजन्तीति त्रिभिः.

॥ श्रीभगवानुवाच ॥

मिथो भजन्ति ये सख्यः स्वार्थैकान्तोद्यमा हि ते ।

न तत्र सौहृदं धर्मः स्वार्थार्थं तद्धि नान्यथा ॥१७॥

VERSE 17 Meaning: “Our Lord said, “Oh! Friends! Those who serve each other, do not perform this service out of wholesome friendship, but they do this out of consideration for attaining their own selfish ends. There is no other reason for this.”

श्रीसुबोधिनी : तत्राद्यपक्षस्य निर्धारमाह— ये मिथो भजन्ति ते स्वार्थैकान्तोद्यमाः स्वार्थैव एकान्तः एकं फलमुद्यमस्य, ते हि ज्ञात्वैवान्योन्यं भजन्ते तरतुमभावेन च भजनमनुवर्तयन्ति. अतो न तेष्वन्योन्यं वञ्चनापि सम्भवति. अतः स्वार्थमेव लौकिकार्थमेव तेषामुद्यमः ननु उभयं ब्राह्मणाः अतोऽन्योन्यभजनेन धर्मः स्नेहां वा भवेत्, कथं स्वार्थ एवेत्याशङ्क्याह न

तत्र सौहृदमिति, क्षणेनैव द्वितीयस्याभजनं ज्ञात्वा क्रोधकरणात्, अतो न सौहार्दम्, नापि धर्मः, “सम्भोजनी नाम पिशार्चाभिक्षा नैषा पितृन् गच्छति नोत देवान् इहैव सा चरति क्षीणपुण्या शालान्तरे गौरिव नष्टवत्सं”ति. गुरुसंवायामपि यदि दृष्टार्थतोभयोः तदापि न धर्मः. शास्त्रानुमारी चेत्, मिथाभजनाभावः. विद्या तु फलरूपा. सख्य इति सम्बन्धनादप्रतारणा. य इति प्रसिद्धास्ते वणिज इव, स्वार्थएव तेषां प्रवृत्तिः. यद्यपि धर्मादयामपि स्वार्थाएव तथाप्यन्यान्भजने न ते सिध्यन्ति. तथा सौहार्दमपि, यद्यन्यमपेक्षेत. तस्य साधनस्य विनियोगमाह स्वार्थार्थमिति, अन्यार्थमपि प्रतीयमानं स्वार्थमेव. एवं सेवादिदानेष्वपि, दुःखनिवृत्तिस्तत्र फलम्. अत्रार्थे सर्वोऽपि लोकः प्रमाणमिति हिशब्दः. अन्यथा परोपकाराय न, अन्यस्य हृदये तत्प्रतीकारार्थं चिन्ताजननात्. अतः फलं स्वार्थसिद्धिः लौकिकी. नाममात्रेणैव तेषां धर्मत्वं न तु वस्तुतः ॥१७॥

SRI SUBODHINI: The Gopis had described the three categories of persons. Now the Lord is dealing with the first category of persons. Those people, who serve each other i.e. serve only those who perform service, do this only, with a view to attain their personal ends. Thus this “reciprocal effort” to do Seva or service will make them attain only their personal and selfish gain. They, indeed, respond only after knowing the Bhāva or attitude of the other, before performing any Seva or service in return. They always serve on the basis of comparison or contrast i.e. the service is sometimes more or at other times less, as per their own understanding of accrual of benefits. They never allow each other to be cheated, as both of them are intent on fulfilling their own selfish interest. Hence, they are extremely careful and calculating — as worldly interests rule their relationship. If both involved are noble Brahmins, with this sort of relationship, they will get loving to each other and their actions will be righteous. Then why do we have to conclude that

only selfish interests will be served? Our Shri Mahāprabhuji, answering this says that, here “friendship” will not occur, as when “reciprocity” ends due to some reason, then the aggrieved party will become angry with the other. Moreover the aggrieved party will also complain, bitterly, that despite his own efforts, the other party did not respond at all. Hence there will never be any friendship nor the performance of the right action. Our Shri Mahāprabhuji clarifies this by giving the evidence from Āpastamba (Ap. Dharmasastra II 7-17-8) which says, “the group meal which the Brahmins partake together, is considered as a dinner for the manes and ghouls. This “meal” offered to the Brahmins do not reach one’s ancestors (for whom it is intended for) nor to the celestial deities. Like the cow, which has lost her calf gets destroyed, on being bound in another cow shed, in the same way, the “oblations” offered to the manes/ghouls does not confer any benefit and gets ultimately lost.” Hence this sort of reciprocal performance of Seva or service is also not the righteous action (Dharma).

Even if the service of the Guru is done as an occupation or as an act to get fame and name, this sort of service is also not a righteous action. When the Guru and the disciple serve each other, on the basis of the scriptures, then this action becomes a righteous action and the knowledge, which the disciple has received from this Guru, confers on him great benefits and becomes righteously useful.

In the verse, our Lord has addressed the Gopis as “friends”! The purport is “whatever I am telling you is not with a view to deceive you — but it is the ultimate truth, as per my inner-certainty”. The purport and the inner-meaning of this is that, those who serve each other,

are like “Banias” (traders) interested only in “give and take” and their only “aim” or “goal” is fulfillment of one’s self-centered goals and ends. Although selfish interests, also involve performance of righteous action, but this sort of “mutual Seva” does not fulfill the conditions of a “righteous action”. Neither “friendship” is the result as there is the “desire” either for Seva or an object from the other at all times. How can there be sincere friendship with someone, from whom there is expectation of the other? All efforts are done, by these type of people, only for fulfilling their own selfish interests, although, the service done is seen as being “done for the benefit of the other”! This applies to one’s giving away of materials or doing Seva to others. One’s own sorrow and “wordly” sufferings are removed — this is the result of such actions.

In this verse, the word “otherwise” has been used, to indicate, that these actions done to benefit others are also not “altruistic” (PARA UPAKAAR) in nature i.e. done with a view to really help others. The reason being, that the recipient of this service is burdened with the anxiety of giving service in return to the one who has given service. Thus the result is only a “worldly” or “self-centered” result and this can be termed as a “duty” by name only and in reality, this is only a self-centered activity.

Our Lord, through the next verse, explains the two varieties of persons, who serve others, even when they do not get served in return.

ये पुनः अभजतोऽपि भजन्ति ते द्विविधा इत्याह भजन्तीति.

भजन्त्यभजतो ये वै करुणाः पितरौ यथा ।

धर्मो निरपवादोऽत्र सौहृदं च सुमध्यमाः ॥१८॥

VERSE 18 Meaning: "Those persons who serve even those who do not render any service to them are of two kinds; viz. those who are kind and compassionate and secondly persons like one's parents. Oh! Beloved Gopis! In these relationships, we see the blemishless performance of ones duties and fostering of true friendship".

श्रीसुबोधिनी : ये अभजतोऽपि तूष्णींस्थितान् भजन्ति, तत्र निमित्तद्वयं लौकिकं वैदिकं वा, स्नेहो विधिश्च. तत्र सौहार्द धर्मश्च फलं क्रमेणैव. यः पूर्वः तस्य सौहार्दं अवसरे कर्तव्य एवोपकारः, अन्यथा कृतघ्नः स्यात्. धर्मशेषश्चेत् प्रायश्चित्तं विधेयम्, तदीयैव धर्मः तद्द्वारा तेषु गच्छतीति. तत्र धर्मे यत्र कर्म प्रधानं यत्र वा देवता तदुभयं न विवक्षितं, प्रतियोगिनि भजनशङ्काभावात्. यत्र वा असमानता, गोः पङ्कोद्धारणवत्, तत्रापि तथा. यत्र पुनराधारे प्रत्युपकारः सम्भवति तत्र प्रवृत्तौ पूर्वस्याभजने उत्तरभजने निरपवादां धर्मः सौहार्दं च फलम्. अधिकारिविशेषणं तु एकत्र करुणा अपरत्र दैहिकः सम्बन्धः, तदाह **करुणाः पितराविति.** अन्यत्रापि दृश्यत इति तद्धर्मातिदेशमाह **यथेति.** ये संसारिणः क्रूराः तेऽपि कदाचिद्दीनेषु भजनं कुर्वन्ति स्निग्धा इव च भवन्ति तेषां सङ्ग्रहार्थं **यथेति.** सम्बन्धस्तु जन्मान्तरीयोऽपि भवतीति उपमानोपमेययोर्भेदादेकविधाएव. **निरपवाद** इति, एतदुपकारेण हि तस्यापवादः, तदभावान्निरपवादएव. अत्र तादृशेऽर्थे, अनेन यत्र प्रत्युपकारसम्भावनापि न तत्र धर्म इति सूचितम्. अतएव केचित् क्रियमाणमपि नाङ्गीकुर्वन्ति. सौहार्देऽपि धर्मोऽस्तीति **चकारः.** **सुमध्यमा** इति सम्बोधनमुक्तविश्वासाय. धर्मेणैव उत्तममध्यमता ॥१८॥

SRI SUBODHINI: Those persons, who render service even to those, who do not reciprocate or who remain silent, after accepting service, have two reasons for the performance of this "unsolicited" Seva or service. (1) Worldly. (2) Vedic. In the worldly way, there is love to one's own family people, and secondly this service is done as a matter of obeying the rules and injunctions of

the Vedas (scriptures). Friendship develops through the worldly "love" and the observation of the Vedic injunctions leads to the performance of one's duties properly — i.e. righteous action is performed. When there is love and friendship, one helps one's friend, as and when a need arises for giving help. If this timely help is not rendered then, this person will be considered as an ungrateful person.

As part of performance of one's duty, when a person serves another and this "served" one does not reciprocate, then this latter person gets a part of the sin (in the performance of such duties) and he needs to do reparation or expiatory actions to remove this "sin" which has come along to him, through the acceptance of this service, done, as part of one's duty. It is scripturally prescribed, that along with the service, one has to accept the "servers'" good and bad actions also. If the main objective is performance of an ordained or prescribed duty (as per the scriptures) or the propitiation of a deity, these two "objectives" are not dealt by our Lord here, as reciprocity is not involved in these two types of actions, either from the person, who serves or the one who is served (in the case of a deity-worship). For example, if a cow has got entangled in a whirlpool of slush, to rescue her is a matter of duty — but this type of "Dharma" or duty is not being dealt here, as "reciprocity" is not possible here, as the cow and the human being are completely different from each other.

Whenever "reciprocity" is possible, and in this context one performs the service and the other does not reciprocate, then its result will be only righteous blemish-free performance of one's duty and true friendship.

In which rendering of service, the one, who serves attains the benefit and reward of righteous action (Dharma), the one, who renders such service, is always compassionate. In which rendering of service, the result is real friendship and love there, the one who renders such service, has some bodily connection, with those who are "served". That is, what is referred to through the words "compassionate parents". The word "when" (YATHA) indicates that through this, it is said, that compassion and relationship do not remain limited to one's parents only, but it is seen in others also e.g. even cruel persons show sometimes compassion, on the lowly and becomes like sincere compassionate persons. In this way, "bodily relationship" can be there, due to the "actions" (Karma) of past births also.

The Lord is explaining the performance of duty as "blame-free" — the purport of this is that, where there is no accrual of "benefit or help", here, the performance of duty is "blemish-free". Moreover, where there is no possibility of a return benefit, there also, there is the blemish-free performance of one's duty. That is why, even if someone wants to reciprocate to do Seva or service, some people do not accept this service.

In the verse "Cha" (and) is used to denote, that even in "friendship", there is the concept of performance of duty intertwined. The Lord has addressed the Gopis as the "beloved" ones to tell them, that they should have faith in His words. He emphasizes that only through the performance of one's duty properly, a person becomes the "best" or otherwise.

There are many, who never perform any service to anyone. They do not worship those, who serve them with

a motive of being served in turn or do service out of friendship. Thus, they do not render any service to anyone. There are others, like the lowly and the poor persons, who cannot render any service at all. These "non-servers" do not render service even to these poor and lowly people as also to those, to whom they are duty bound to serve (as per one's station in life and the scriptures). These "non-servers" are explained by the Lord, in the next verse. The Lord says, that those who serve, as a performance of duty, based on the injunctions of the scriptures, do not get any doubt on this at all.

ये तु पुनः सर्वथैव न भजन्ति, भजनार्थं भजत, सांहदेन वा भजतः, धर्मार्थं तु न शङ्का, तानुभयविधानपि केचिन्न भजन्ति. अभजतो दीनान् धर्माधिकारिणश्च तानपि न भजन्ति. तेषां स्वरूपमाह भजतोऽपीति.

भजतोऽपि न वै केचिद् भजन्यभजतः कुतः ।

आत्मारामा ह्याप्तकामा अकृतज्ञा गुरुद्वहः ॥१९॥

VERSE 19 Meaning: "There are many persons who do not serve those, who serve them and how can we expect these persons to serve those, who do not render any service to them at all? This type of people are categorized as¹ those, who dwell in their Divine self only (Ātmarāma), those² who have no desires at all³, the ungrateful persons and⁴ those who defy and hate one's own spiritual preceptor. This type of people will belong to anyone of these 4 categories of persons".

श्रीसुबोधिनी : केचिन्महापुरुषा भजतोऽपि न भजन्ति, अभजतः कुतो भजिष्यन्ति? ते पूर्वोक्तन्यायेन चतुर्विधाः. तन्मध्ये उभये समीचीनाः, उभये न— ये धर्माधिकारिणस्ते अधमाः ये लौकिकनिमित्तास्ते उत्तमा इति. तान् गणयति साङ्कर्याभावाय. **आत्मारामा** इति आत्मन्येव रमन्त इति अन्येन भजनीयां देहादिर्नापेक्षित इति भजनमेव न मन्यन्ते. तेषां भजनार्थं च

साधनत्वेन स्वदेहादिकर्मणि न मन्यन्ते. तथा अन्ये आप्तकामाः— आप्तः प्राप्तः कामो यैः. यो भुक्तवन्तं ब्रूयात् “त्वं भुङ्क्ष्व-मा भुङ्क्ष्वे”ति वा. एकत्राप्रवृत्तिः अपरत्र सिद्धसाधनत्वेनानुवादः, उभयथापि वैयर्थ्यम्. प्रवर्तमानस्य धर्मः सेत्स्यति. अज्ञानं वा. उभये तु अधमा इत्याह. ये कृतं न जानन्ति तदुपकारं ते प्रत्युपकारसमर्था अपि उभयविधानपि न भजन्ति. तेषामज्ञानमेव हेतुरभजने. ज्ञात्वा चेदभजनं, गुरुद्रोहः. यः कश्चित् स्वस्य पुरुषार्थसाधकः स गुरुः, स पूज्यः. तस्यापि स्वशक्तौ सत्यां तदुपेक्षायां तद्द्रोहः अनेनैव कृतं इति गुरुद्रोहकर्ता भवति. एवं सर्वेषां गुणदोषा निरूपिताः ॥१९॥

SRI SUBODHINI: Those exalted great Mahātmās, who do not serve in return even those, who serve them, how can we expect them to render service to those, who do not serve them at all? There are 4 categories of these “non-servers” as explained in the above verse. Two of them are good and righteous and the other two are the lowest.

The features of these “lowest” category of persons are described. Please consider them as the “lowest” who do not serve those, who are entitled to be served, as a matter of “duty” (as per scriptures) and those persons are to be considered as the “highest” who do not serve those, who have worldly motives being a friend etc.

The Lord with a view to differentiate these 4 types of persons, describes them separately. Now firstly, He describes the features of the “Ātmarāma” or those, who delight in the bliss of their self (Ātma) only. They do not perceive anyone or anything else, in this universe, except their own Divine self. They are not attached to their body at all and hence, they never feel the need for anyone to do any service to them at any time. In fact, they do not regard any service rendered to their “body” as service at all, as they do not regard as “real” the bodies and the

materials, through which the “servers” are enabled to serve! These people are known as “Ātmaarāmaha” (Those who are happy with their own self).

The other category of people who do not “serve” are those “who have attained all their desires”. In other words they have no desire of any sort, in their inner-minds — like if someone was to say to the one, who has just eaten his meal filling up his stomach, “please have your meal” — this person, who has eaten to his full will never feel like eating a morsel of food. The same reaction will be there also, if this person is told, “Not to eat his meal”! Under both the circumstances, telling this person “please eat” or “not to eat” will have the same effect! A sheer waste! But if the one, who tells these persons to “eat” does this with a sweet and friendly way, then he will be performing a duty in a righteous way or it may also expose his own ignorance, that he is asking someone to eat who is already “well-fed”!

Our Lord then explains the other two types of individuals who are considered, in this chapter of four kinds, as the “lowest”. The one, who is unable to appreciate the help given by the other or disregards this help, is the “ungrateful” one. Although, he is capable of reciprocating the service to the other, never cares or attempts to do any service to the other or to anyone else. This reaction is given by this person to both, who do some service to him or not. This is behavior caused by one’s ignorance (AJNĀNA). But even with full understanding, if he does not render any service, then this behavior is equivalent to the act of dishonoring one’s own GURU or spiritual guide. He who does something good and helpful to us is to be considered as good as our “Guru” only. In other words, he is entitled to be respected and worshipped

like one does to one's Guru or spiritual teacher. If a person of this stature gets into a danger or gets into a "troubled" situation, then, if one is capable, then one should put all efforts to save this person from this danger. If one does not do this, then this person is considered as a "GURUDROHI" or "deceiver and hater of one's own Guru".

In this way, the Lord has explained all the four types of persons, in this category.

In all the types, where does our Lord fit in? This sort of query had arisen in the minds of the Gopis.

(1) Our Lord has not served the Gopis at all. Thus the first type (category) of "serving" each other does not arise here at all.

(2) Although our Lord is capable, our Lord did not do any service. Thus even the second category of "serving those who do not perform any service" does not arise in respect of our Lord.

(3) Our Lord is the Supreme Lord (Īshwara) of the Universe. As such the 4 types of categories viz. (i) He who revels in his own self only (Ātmarāma). (ii) He whose desires are fully attained (Āptakāma). (iii) Ungrateful and (iv) defier of one's own Guru, are also not appropriate to our Lord.

On understanding the "service" of the Gopis, as one done with much "love", is our Lord also to be considered as one, who would perform the reciprocal service or not? This sort of "enquiry or questioning" is useless, indeed. Why? Our Lord is the object or person to be served and worshipped (as He is not to be counted as among those who serve or who is being served). Why do we waste our time enquiring on this at all?

But we do require this sort of an enquiry, as the Gopis were to be given the bliss of our Lord's Divine self and there is no controversy on this at all. In fact, the action of the Gopis in surrendering themselves fully to the Lord, consecrating their "all" at His lotus feet, gets our enquiry completed. Now if we do not think of our Lord doing Seva or service, as a reciprocal action to the surrender of the Gopis, then it will not be appropriate. Hence we should enquire about the action of the Lord. Our Lord is the Supreme Lord (Īshwara) and if service for Him is done for a "result or benefit", then there is no necessity to ask this question at all. Even, if we worship our Lord forgetting a "worldly" benefit, will our Lord very graciously accept the offerings made by us and confer the desired benefits or not? — this needs to be thought of.

Even before, whatever was offered by the Gopis have been accepted by the Lord. Hence is He the "Ātmaraāma" or "Poornakaama" or not? Whatever was offered by the Gopis, in the first instance, if the Lord had become satisfied with that, even then, His "leaving" the Gopis was not right at all. Due to this, one can regard the Lord as "ungrateful"! But to regard the "omniscient" (He who knows everything at all times) as "ungrateful" will be again inappropriate. As our Lord is the Supreme Īshwara, although he is omniscient, at the time of giving the "result" (Phalam), He may have to become, sometimes "ungrateful". This is a doubt created in our minds and this doubt is removed through the next verse.

गोपिकानां हृदये भगवानेतन्मध्ये क इति जिज्ञासायाम्— अभजनकर्तृत्वाद्
भजनसामर्थ्यस्यापि विद्यमानत्वान्मिथोभजनपक्षः अभजनभजनपक्षश्च व्यावर्तितः.
ननु द्वितीये पक्षे गोपिकानां भजने स्नेहाद् भजनमस्तु, अतो भगवान् निरूपकत्वेन

नैषामन्तर्भूतः ईश्वरश्च नैषामन्तर्भवतीति कथमेवं विचार इति चेत्, मैवम् गोपिका भोग्या इत्यविवादम्. ताश्च भोग्यसमर्पकत्वं एवोपक्षीणाः. अतो भगवतएव विचारः कर्तव्यः. ईश्वरोऽपि फलार्थं सेव्यश्चेत्, न विचार्यः. व्यवहारे दृष्टार्थश्चेद्, दीयमानग्रहणाग्रहणाभ्यां विचार्य एव. पूर्वं गृहीतत्वात् नात्मारामता, नापि पूर्णकामता. प्रथमप्रवृत्त्या तृप्तावपि परित्यागो नोचितः. ततस्तृतीयपक्ष एवाभिनिवेश उचितः. तदपि सर्वज्ञस्यानुचितम्, ईश्वराणां फलदातृणां कदाचिदेवं भवतीति - शङ्कायाः परिहारमाह नाहं तु सख्य इति.

नाहं तु सख्यो भजतोऽपि जन्तून् भजाम्यमीषामनुवृत्तिवृत्तये ।
यथाधनो लब्धधने विनष्टे तच्चिन्तयान्यन्निभृतो न वेद ॥२०॥

VERSE 20 Meaning: "Oh! beloved friends! I do not serve those who render service to Me, due to the reason that I am very eager, that the thoughts of their minds should be always revolve around and remember Me, like the poor man losing his entire wealth after attaining it! This poor man's mind becomes very anxious about the lost wealth and due to this, he forgets everything else other than the lost wealth. He has no other anxiety or concern, except for the wealth, which he has lost."

श्रीसुबोधिनी : तुशब्दस्तं पक्षं व्यावर्तयति. नापीश्वरभजनपक्षः शङ्कनीय इत्याह सख्य इति, गोपिकास्तु सख्यः रसे तुल्याः एकार्थाभिनिवेशाश्च. अहमिति भगवान् न तु जीवः, तेन आत्मारामादिपक्षा व्यावर्तिताः. अहं राम एव, न त्वात्मारामः. ममात्मव्यतिरिक्तपदार्थाभावान्न व्यावर्त्यमस्ति. कामाभावादेव नाप्तकामत्वम्. अतो मम भिन्नैव व्यवस्था, न तु जीवतुल्यता. नाहं तु सख्य इति तामेव व्यवस्थामाह— भजतोऽपि जन्तून् अहं न भजामि. तत्रान्य एव हेतुः अमीषामनुवृत्तिवृत्तये इति, अमीषां जीवानाम्. जन्तुपदेन प्राणिमात्रम्. भगवतो न केनाप्युपयोगः, भगवान् फलरूप इति सर्वेषामेवोपयोगः. तथा सति तेषां भजनमैव इष्टमिष्टसाधनं वा. तत्राहं चेत् साधनत्वेन प्रविशामि तदा भजनमेव नाशयामि, अग्रे भजनस्य प्रतिबन्धात् पूर्वभजनस्य च

वैयर्थ्यापादनात्. चतुर्था हि भगवदुपयोगः- भगवान् भोग्यो भोक्ता वा, भोग्यपक्षे कामनापूरकत्वेन स्वातन्त्र्येण वा, भोक्तापि भक्त्या भक्तदत्तपदार्थस्वीकाराद् विषयत्वेन भोगाद्वा. आद्ये भजनं नश्येद्, अल्पफलदानात्, स्वरूपतो महत्त्वेऽपि कालपरिच्छेदात्. द्वितीये तु तथात्वमतिभजनेन भवति, तद् गोपिकानां नास्तीति तत्सिद्ध्यर्थमभजनम्. अपेक्षाभावात् नाहं विषयन्यायेन भोक्ता. भक्त्यर्थं तु अभजनमेवेति सिद्धान्तसङ्ग्रहः. यथा अभजने अनुवृत्तिः सिध्यति तथा प्रकारमाह यथाधन इति. पूर्वमधनः पश्चादल्लभ्यं धनं तच्चेद्विनष्टं तदा तच्चिन्तया व्याप्तः निभृतः तदेकनिमग्नः सन् अन्यन्न वेद- एतत्तु लोकप्रसिद्धम्. तथा गोपिकानामपि पूर्वमप्राप्तो भगवान् प्राप्तश्चेत्तिरोभवति, तदा निभृताः तत्रैव मग्नचित्ताः न प्रपञ्चं स्मरिष्यन्ति. निभृतानां प्रयोजनं पूर्वमुक्तमेव ॥२०॥

SRI SUBODHINI: The word “Tu” (but) used in this verse, places our Lord in a category other than the 4 categories already described. i.e. our Lord’s “unique” Divine nature is referred to. By the use of the word “friend”, the possibility of our Lord serving the Gopis is ruled out — as the Gopis are His dear friends — equal partners in their mutual blissful love, as the Gopis are intensely attached or devoted to attain Him only as the only goal”! By using the word “this” our Lord says, “I am not a soul or Jiva. Indeed I am the Lord of the Universe”. Due to this He cannot be considered to be among the 4 categories of Aatmaraama, Aaptakaama, ungrateful one and the hater and deceiver of one’s own Guru. Our Lord is “Rama” and not “Atmaraama” viz. “I am bliss itself and not one who revels in bliss”. Why? He who has the body and the Divine self, as different entities, he only becomes capable of enjoying the bliss of his own self, by taking the mind from the body! This person, then, becomes Aatmaraama! Our Lord does not have the Bhāva or attitude of having a body and a soul etc. as He is purely

“bliss” (Rāma) itself. He who has some desires and he has attained them fully, he can be called as “Aaptakaama” (the one whose desires are completely fulfilled). But our Lord, has no desires in Him, at any time and he cannot be called as “Aaptakaama” also. “Hence, Oh! friends, My Bhāva or nature is completely different and beyond yours. Imagination and considerations of equality or measuring Me with a soul is inappropriate.”

Our Lord is making them understand His exact nature in these words. Our Lord does not serve those who serve Him, “as due to this reason, all the souls always remember Me and put their mind in Me at all times”! Our Lord does not need anything from anybody, to be used by Him! Our Lord is the “final goal and result” and due to this, it is everyone else, who needs our Lord and His grace and not vice versa. Being so, everyone desires to serve and attain Him, through Sādhana or spiritual efforts. “If I were to enter here, in the form of those spiritual efforts, there is a possibility of the “service” (worship) itself getting lost and due to this, if in the future, I become an obstacle for their service, then there will not be any meaning or value for their past service.”

Our Lord's help is required in four ways. (1) Our Lord is fulfilling all our desires — due to this, He becomes “Bhōgya” or “enjoyable”. (2) Even in an independent way, we can make our Lord as “enjoyable”. (3) It is also possible to have our Lord as the “enjoyer” as the Lord becomes the “enjoyer” (BHŌGYA) of the offerings made with Bhakthi by a devotee of our Lord. (4) All the persons and materials are there for the sake of our Lord only; hence they are there to be “enjoyed” by Him and the Lord is the “enjoyer” (BHŌKTHA).

Our Lord, therefore, can be “useful” in two ways as “enjoyable” (BHŌGYA) and in two ways He can be useful as the “enjoyer” (BHŌKTHA).

In the first instance, (category) the “service” may get destroyed, as the devotee is interested in “worldly” petty benefits, although the Lord is so great and glorious, but the pettiness of result asked for, comes under the control of Time i.e. devotees will again serve or worship Him only, for the fulfillment of another desire or result! This “Time” between these two “desires” will limit the factor of “service”.

In the second category, through intense devotion or service, our Lord can be made the object of “enjoyment”. But the Gopis did not do this sort of “intense or excessive service” and our Lord in turn, did not reciprocate their service, only with a view to make the Gopis attain this intense devotion and love for Him.

In the third category, in the path of true devotion or Bhakthi, there is no expectation or necessity for reciprocal action.

In the fourth category also, our Lord does not become an “enjoyer” as per the rules of worldly behavior (with materials and persons) as the Lord does not require or need anything of this Universe as it is HE WHO HAS BECOME EVERYTHING.

The devotee’s “Mind” will be always remembering our Lord at all times, when the Lord does not reciprocate. And this is explained by the Lord, through an example. At first a person was very poor. Then he gets a lot of wealth and again becomes poor after having lost the wealth. Due to the loss of this wealth, this person becomes always aware of his loss and the need for wealth remains ever

present in his mind. He looses his entire perception of this world due to his one-pointed grief! This is seen usually in the world, as the experience of the many. In the same way, our Lord was attained by the Gopis and then He disappeared. Then the Gopis got completely immersed, in their minds, in our Lord, that never again they will remember the outside world. The "result" of this action has been already explained before.

[YOJANA: The Lord can also "reciprocate" through His act of giving "results". But the Gopis did not serve our Lord, with the motive of attaining some "results". They have done this worship for the "grace" of our Lord and that is why, the Lord also did not give them any "result". There is also another factor. The Gopis did not think, that the Lord is the Supreme Lord, as they had deep abiding and loving sense of "friendship" with the Lord and the Divine Leelas of the Lord were enacted with this "intellect" on the part of the Gopis and this "demand" for reciprocity does not stick to them or was considered necessary by the Gopis.]

[Explanation is given below on the aspect of our Lord not reciprocating our service, with a view to increase the depth and intensity of our "Bhakthi" to Him]

When a devotee does devotional acts and worships the Lord at all times, then the Lord becomes the "enjoyer" of this devotion and the materials offered through this sincere devotion. Thus, "non-reciprocity" is indeed most appropriate on the part of our Lord! Our Lord becoming the "Bhōktha" or enjoyer is His "becoming reciprocal". The devotee will feel the grace of being accepted by the Lord, along with His devotion and all other materials offered by him to the Lord.]

In this way, our Lord explained to the Gopis, the reason, for the absence of any reciprocal service, on His own part. He now tells them, "I am indeed doing your service only". This is dealt with in the next verse.

एवं स्वस्याभजने हेतुमुक्त्वा प्रकृते तदभावमाह एवमिति.

एवं मदर्थोज्झितलोकवेदस्वानां हि वो मय्यनुवृत्तयेऽबलाः ।
मया परोक्षं भजता तिरोहितं मासूयितुं नार्हथ तत्प्रियं प्रियाः॥२१॥

VERSE 21 Meaning: "Oh! Beloved Gopikas! In this way you have all left for My sake, your worldly life, the Vedic injunctions and your own people, with a view to make your minds get attached to Me fully, I did the service to you all, albeit being not present before you, having got disappeared. Hence, it is very inappropriate for you, my beloveds! to get angry with Me, who is your own Beloved!"

श्रीसुबोधिनी : यदुक्तं ताभिररण्ये स्त्रियो रात्रौ कथं त्यक्तव्याः तदर्थमेवमुच्यते. द्वयमत्र कर्तव्यं— भजनानुवृत्त्यर्थमभजनं, रात्रौ रक्षार्थं भजनं च. तत् परोक्षभजनेन सिध्यतीति मया परोक्षं भजता तिरोहितम्, भजने हेतुमाह एवमिति, मदर्थमेव उज्झिता लोकवेदस्वा याभिः. वृथापरित्यागव्यावृत्त्यर्थं मोक्षार्थपरित्यागव्यावृत्त्यर्थं च मदर्थमुज्झितेत्युक्तम्. आद्यं त्यागोऽनिष्टहेतुः, द्वितीये न मम भारः. त्रयः पदार्थास्त्यक्तव्याः. लांकां दुस्त्याज्यः. आर्यमार्गो वैदिकः, प्रकारस्तादृश इति, मयैव लांके तथैव प्रतीतिजननात्, पतिपुत्रादयो दुस्त्याज्याः. तत्रापि न मयि प्राप्ते, किन्तु मदर्थे मत्कामनायामेव, तदा मे विचिकीर्षितो भवतीति. "सर्वधर्मान् परित्यज्ये"ति तादृश एव मम भाव इति त्रितयपरित्यागे मया भजनं कृतम्. (वस्तुतस्तु स्वपदं स्वात्मपरम्, अन्यथा पतिपुत्रादीनामपि लोकवेदमध्यपातात्तेनैव तत्प्राप्तेः स्वपदमनर्थकं स्यात्. तथा च स्वात्मत्वेन स्नेहविषयत्वाभावादेव तत्त्यागः, एतासां भगवदर्थत्वेन प्रीतिविषयत्वादात्मादीनामिति सारम्.) (हि!) युक्तश्रायमर्थो, अनन्याः पालनीया इति. वः युष्मान्, मय्यनुवृत्तय इत्येकं

फलम्. अबला इति सम्बोधनात् न सतामिव प्रत्यक्षेण भवतीनां भजनं सिध्यतीति ज्ञापितम्. परोक्षं भजता अतिरोहितं वा. भजनं भोगो वा, भोक्त्रैव मया भोगं कुर्वता तिरोहितं भवतीभिर्न दृष्ट इत्यर्थः. अननाभजनपक्षो व्यावर्तितः. तस्मिन् सत्यसूया सम्भवति अकृतज्ञत्वादिदोषारोपणेन, मा माम् असूयितुं नार्हथ. यतः प्रियम्, प्रिये दुष्टे स्वस्यापि तथात्वस्यावश्यकत्वात् त्यक्तुमशक्यत्वात्. किञ्च प्रिया यूयम्. कृतज्ञत्वादयो हि धर्मा न प्रीतिविषये भवन्ति, औदासीन्यसामानाधिकरण्यात् ॥२१॥

SRI SUBODHINI: Our Lord is now answering the question made by the Gopis, "How did you leave us, in the forest, in the dead of the night? In fact, we should have been protected by You. instead of being left like this!" "Whatever You have said, has made Me perform two actions. Firstly I desired, that you should always remember Me and serve Me, for which, I had to control Myself from reciprocating to your service; secondly I have to protect you, during the night for which, I have to do "service" to you! Both of these goals viz. your continuous "Seva" and remembrance to Me and your protection during the night, can be achieved without My physical presence and hence I am "serving" you all, being not present physically before you all. You are not aware of these acts of Mine viz. your "worship and service" by Me, when I am invisible and also the reason for the same. If you all say to Me, as to why I am doing this service, in this way? Replying, I have to say, that, for My sake, all of you have abandoned (sacrificed) this world, the Vedas and even your own selves. That is why I am now worshipping and servicing you all. This sacrifice and renunciation on your part will not be wasted. This sacrifice is not done by you all for attaining "liberation" either. All these, you have done only with a view to please Me and for My sake only. If this sacrifice or "giving up"

were to be wasted or become useless, then the result of this will be dangerous. If this sacrifice was done for the sake of attaining "liberation", then this "sacrifice" will not become a "burden or debt" for Me! But as you have not renounced for attaining liberation, and as you have done this for My sake only, then this is a "debt" for which I will have to repay or carry it as My burden!

"The Gopis' renunciation is of three kinds and this type of renunciation is very difficult to perform and can be achieved only through great difficulty. It is I (the Lord) who has originated this type of Jnana or wisdom. In this world, attachment, respect and disciplined faith in the Vedas, the practice and protection of the Vedic injunctions and providing for the welfare of one's body, children etc. — all these also, which are usually attended to by the people of this world — the Gopis have given up for My sake! I love these type of My devotees most, as this kind of "renunciation" is done for My sake only. For their sake only, I perform My Divine Leelas. In the Gita I have told, "Having given up all types of one's duties" — the purport of this is, the same, which the Gopis have now done, by completely renouncing their worldly attachments, attachment to the injunctions of the Vedas and even their own selves. Hence I am also reciprocating to their intense love for Me and I am doing their worship and service, in turn. In the original verse, the word "Hi" (yes indeed), has been used to reemphasize the meaning as given by our Lord viz. "He who renounces everything else for the sake of our Lord and desires Him only above everything else, only these devotees, who are one-pointed in their Bhakthi, are deserving to be protected by our Lord, through His grace and protection (service). The word "Va" has been used, with

the purport, "I am desirous that your mind should be focused and merged in My remembrance and this is an exalted result and Phalam."

The Lord has called the Gopis as "helpless" or (weak and dependent) and have cautioned them, "I am doing Seva to all of you, but this will not be visible in the outside at all, as is usually in the case of noble sages and saints". In the verse, the words, "I am serving you in an invisible manner" can be read as, "I am serving you being invisible but have not disappeared at all" — I am doing Seva and service to you, although in an invisible way — but having not "disappeared" at all (i.e. the Lord is only invisible but was present). Here the "service" of our Lord would mean conferring of His Divine bliss — "I am the Bhōktha or enjoyer of everything and I disappeared after "enjoying" everything which I desired. This "enjoyment" of Mine, all of you have not seen at all". By telling like this, the Lord has made them understand that "I am doing your Seva or rendering service to you. Even when I am doing this service to you, all of you have blamed Me as an "ungrateful" person. Please do not blame Me like this, because I am your beloved. If your beloved is full of "blemish", then all of you should also be "blemishful" — as friendship can be sustained only between "equal" people. One does not renounce a person who is one's "beloved". You are all My "loved ones". In matters of "love" the idea of being "ungrateful" does not arise. Moreover in relations based on "love", one should not be indifferent at all, and considerations of "being grateful" etc. also does not arise. Here in true love, there is the necessity of "total love" without any other consideration, motive or choice. If "true love" has any "necessity" or is qualified, then it is not "true love". Even if the love is

bad, then the beloved should always love and care. This is true love, as one should never abandon one who is one's beloved".

In this way, after removing the delusion in the minds of the Gopis, with a view to remove all the obstacles in the way of true and sincere Bhakthi, in this path of devotion, our Lord does a "praise" (Stuti) of the Gopis.

एवं तासां मनोमार्जनमुक्त्वा भक्तिमार्गविरोधं परिहर्तुं ताः स्तौति न पारयेऽहमिति.

न पारयेऽहं निरवद्यसंयुजां स्वसाधुकृत्यं विबुधायुषापि वः ।
या माभजन् दुर्जरगेहशृङ्खलां संवृश्य तद्वः प्रतियातु साधुना ॥२२॥

॥ इति श्रीमद्भागवते महापुराणे दशमस्कन्धपूर्वार्धे रासक्रीडायां गोपीसान्त्वनं नाम द्वात्रिंशोऽध्यायः ॥

VERSE 22 Meaning: "All of you have got merged in Me, through your blemish-free devotion. I will never be able to repay the debt, which I owe to you, even if I were to live for the years of span of life of Lord Brahma. All of you have broken the implacable shackles of the homely life and served and loved Me. Any repayment can be done by you only." (i.e. I will be in eternal debt to you).

श्रीसुबोधिनी : निरवद्यसंयुजां निर्दुष्टभजनयुक्तानां स्वसाधुकृत्यं स्वप्रत्युपकारकरणं विबुधायुषा ब्रह्मायुषा मन्वन्तरपरिमितायुषा वा विशंप्रेण बुधानां ज्ञानिनामनन्तायुषा वा न पारये, भजनप्रत्युपकारयोंवैसादृश्यात्- भवतीनां भजनं निष्कपटम् अस्मद्भजनं सकपटमिति. न ह्यल्पजलस्यापि तुल्यं बह्वपि मरुमरीचिकाजलं भवति. सत्यभजनं तु ब्रह्मणाऽशक्यमेव, जीवधर्मत्वात्. तत्रापि विशेषमाह या माभजन्निति. दुर्जरा हि गेहशृङ्खला, या जीर्यतोऽपि न जीर्यत इति. तां संवृश्य छित्वा याः भवत्यः प्रसिद्धाः मामभजन्, यैः पूर्वं बद्धाः स्थिताः स्वार्थं तेषामर्थमात्मानं च मय्येव समर्पितवत्यः. बहिःशृङ्खला त्यक्तुमपि शक्या, न तु सर्वत आवृते गृहं

शृङ्खला. एवमलौकिकर्त्रीणां यद् भजनं तद् भवतीनामेव साधुना, भावप्रधानो निर्देशः, साधुत्वेन प्रतियातु प्रत्युपकृतं भवतु. साधवो हि महत् कर्म कृत्वा स्वयमेव तुष्यन्ति न तु प्रत्युपकारमपेक्षन्ते. अतो मयि भजनं नास्ति, भजनस्य जीवधर्मत्वात्. अतोऽपि यदि स्वतएव सन्तुष्टाः तदा भजत, नो चेत यथामुखं विधेयमिति भावः. न ह्यशक्यं कश्चित् कर्तुं शक्नोतीति ॥२२॥

॥ इति श्रीभागवतसुबोधिण्यां

श्रीमल्लक्ष्मणभट्टात्मज श्रीमद्वल्लभदीक्षितविरचितायां

दशमस्कन्धविवरणे द्वारिशांध्यायविवरणम् ॥

SRI SUBODHINI: "By being devoted to Me, through "blemish-free" Bhakthi you have all attained Me. I can never repay this service, even if I were to serve you, in return, living the long life of Lord Brahma, the years of a Manu (Aeon) or even after attaining the limitless years of life of the wise Jnanis! Even then, I will remain indebted to you only. Why? There is nothing, which can equal your service and devotion. Your devotion is devoid of any cunningness or deception. But My love has been cunning. A large expanse of water of a mirage is not equal to the real water in a small pool! To serve is the duty of a soul or Jiva. Hence Brahman cannot do true and sincere service". Our Lord is reemphasizing the glory and greatness of this type of devotion to Him. The attachment of home etc. has been compared to old shackles which are very difficult to be cut or get released. "All of you have broken such implacable chains (shackles) and have come to love and serve Me. At first you were all in your homes, with your people, for the fulfillment of your own worldly goals; then all of you consecrated your worldly ties to Me, and began to lovingly serve Me. It is easy to unshackle the "outside" chains and obstacles. But the all-pervasive "shackles" of the house is very impossible to be broken.

You are the only ones have performed this “supernatural” act of breaking such shackles, seeking Me, as your highest goal. Hence, this worship of yours’ is like that of the most exalted noble sages and Bhakthas. In other words, like these noble sages and Mahatmas do not ask or demand any reward or reciprocal return, for their pure and sincere Bhakthi to Me and they become self-satisfied, in themselves, in just doing this Seva to Me! In the same way, all of you, have become cheerful and joyful in your mind, through this service to Me. Please regard yourselves as having got totally fulfilled in your lives. If you desire that I should serve you all, it will be not possible and I have already given the reason for this. Once again I will reiterate – to do Seva or service is the rightful duty and privilege of a soul or a Jiva as only a Jiva or a soul can perform true and sincere service. Hence all of you should be very cheerful, like the Mahatmas and sincere saints, through the performance of service, in the same way, you have done so far. Or else, please follow whatever your minds’ guide you. In this universe, no one is capable of doing the impossible.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the thirty two chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीवाक्पति चरणकमलेभ्यो नमः ॥

॥ श्रीभागवतं-दशमस्कन्धं-त्रयत्रिंशोध्यायः ॥

CHAPTER 33, CANTO 10, SRI BHAGAVATAM.

त्रिंशत्तमे हरिः प्रीतो लीलां कामकृतामपि ।

इन्द्रादिदुर्लभां चक्रे स्वानन्दार्थमितीर्यते ॥ (१)॥

KĀRIKA 1 Meaning: "Our Lord who became very happy, in this 33rd chapter, performed His blissful Divine Leelas, rare indeed even for Lord Indra and others. These Divine Leelas, were performed with a view to enjoy His own bliss. Hence these Divine Leelas are being described here in this 33rd chapter"

अस्याः सर्वोपकाराय फलश्रुतिरुदीर्यते ।

लौकिक्यपि यदा दृष्टिस्तदा सिद्धान्त ईर्यते " (२)॥

KĀRIKA 2 Meaning: "Towards the end of this chapter, a description of the result or Phalam, which will accrue to the one, who has listened to the Divine Leelas of our Lord, is also given, as these Divine Leelas are beneficial at all times, in all ways, to the human beings. When a "worldly view" was expressed on this Leela, then the spiritual and scriptural basis for these Leelas also have been specified."

रसात्मकस्तु यः कामः सोत्यन्तं गूढएव हि ।

अतः शास्त्रं प्रवृत्तं हि तृतीयं भारतं तथा ॥ (३)॥

KĀRIKA 3 Meaning: "The Divine Leelas which have been described here are full of "bliss which is Rasa – Divine in character" and extremely secret also. This was also described by the sage Bharata in his third treatise."

अतोऽत्र भगवांश्चक्रे नृत्यं कारितवांस्तथा ।

सर्वाङ्गेषु तु यो लीनः स यथा व्यक्ततां व्रजेत् ॥ (४)॥

KĀRIKA 4 Meaning: "Hence with a view to manifest the bliss, which is stored hidden in all the parts of one's body (which is Divine in nature) our Lord not only danced Himself but also made the Gopis dance."

जलं वायुश्च सामग्री श्रमात् शीताच्च जायते ।

अत्रैव लोके प्रकटमाधिदैविकमुत्तमम् ॥ (५)॥

KĀRIKA 5 Meaning: "Through dancing, one gets tired and stressed. These are removed by the materials manifested by wind and water. The Lord manifested on this earth only the highest Divine reality and His bliss."

कामाख्यं सुखमुत्कृष्टं कृष्णो भुङ्क्ते न चापरः ॥ (५½)

KĀRIKA 5½ Meaning: "This manifested bliss can be enjoyed only by our Lord Krishna and no one else can do this."

In this manner, the Lord ensured (as described in the 32nd chapter) that all the devotees (the Gopis) were graciously blessed by Him with, "Seeing and feeling the Divine Lord in everything and everywhere" (SARVĀTMABHĀVA). He removed their sorrow, through His grace and stature (strength/power) of being the final "evidence and proof" (Pramāna) as He only exists in the

universe with His gracious love, which is His real Divine self – as the Lord is the idol and symbol of loving grace! If this “sorrow” which was removed by the Lord, had been given by the Lord Himself, then the same would not have been so easily removed in this way. But, as this sorrow was caused, through their own ignorance, the same was removed very easily, with the grace of our Lord. In fact our Lord had not disappeared by abandoning or “giving up” the Gopis, and due to this, He was not the cause for their sorrow in any way. In view of this, on the removal of their ignorance, through the gracious words of our Lord, their “sorrow” (which was caused by this ignorance) also got removed. This is being described in the next verse.

एवं पूर्वाध्याये तासां सर्वभावेन प्रमाणेन प्रमेयेन दुःखं दूरीकृतवान्, तद् दुःखमज्ञानतश्चेत्, तदैव दूरीकृतं भवति. अन्यथा भगवतैव दुःखं दत्तं स्यात्. अतो भगवता त्यक्त्वा न गतमिति न भगवान् दुःखे हेतुः, किन्त्वज्ञानमेव. अतो भगवद्वाक्यादज्ञाने गते तन्मूलकं दुःखमपि गतमित्याह इत्थमिति.

॥ श्रीशुक उवाच ॥

इत्थं भगवतो गोप्यः श्रुत्वा वाचः सुपेशलाः ।

जहुर्विरहजं तापं तदङ्गोपचिताशिषः ॥१॥

VERSE 1 Meaning: “Shri Sukadeva continued, “Thus having got fulfilled all their inner longings in a total way, through their touching the sacred body of our Lord, the Gopis, after having heard his most sweet words, gave up the sorrow caused through the separation from the Lord.”

श्रीसुबोधिनी : भगवतो वाचः श्रुत्वा विरहजं तापं जहुः, भ्रमादेवास्माकं विरहो जात इति. ननु वचनमात्रेण कथमज्ञाननिवृत्तिः? तत्राह भगवत इति. गोप्य इति विपरीतभावनानिवृत्त्यर्थम्. ननु ता वाचः कथं न मनसि सन्देहमुत्पादितवत्यः? तत्राह सुपेशला इति अतिमनोहरा इति. मनसि

विविक्तसायामेव सन्देहः. शब्दस्वाभाव्यादेव मनसि सन्देहो न जातः. अतो विरहजं तापं जहुः नास्माकं विरहो जात इति ज्ञातवत्यः, यथा स्वप्नादुत्थितः स्वाप्तिकं दुःखं न मन्यते. तस्य भगवत अद्वैरुपचिता आशिषो यासाम्. भगवत्कार्यव्यतिरेकेणैव भगवदवयवैरेव सर्वमनोरथाः पूरिताः ॥१॥

SRI SUBODHINI: ON hearing the most sweet words of the Lord, the Gopis gave up the sorrow caused through the separation from Him. The reason for this was, that they had clearly understood that, indeed, the Lord had never left them, even for a second, at all (i.e. there was no "separation" at all). They all now felt that the Lord was always with them all the time! "We had thought and understood that the Lord had left us and this understanding was due to our ignorance" — the Gopis thought this way! How did they destroy this ignorance, through his "words" only?

[TIPPANI:] It is against one's spiritual experience that one does not have the feeling of "separation". Removing this doubt, our Shri Mahāprabhuji says that the one who spoke these "words" was not an ordinary human being, but He is the Lord of the universe, fully invested with the six Divine qualities of opulence (Aishwarya) etc.

[TIPPANI:] Shri Gosainji Prabhu Vittaleswara says that the "words" of our own most loving guide or friend are always considered as an "evidence" or "proof" and our Lord is "the highest of one's friends or masters" (AAPTATAMA). That is why, in this verse, the word "Bhagavān" has been very specifically used i.e. no ordinary mortal human being has said these "words"! Moreover, who were the listeners? The most exalted and blessed Gopis of Vraja! Thus the "One" who said this is omnipotent and the "hearers" were the most "deserving". Hence, there is no opportunity for any other type of

“opposing” Bhāva or doubt to rise?! Why did the Gopis not get any doubt, through the “words” of the Lord? Answering this, it is said, that the Gopis were blessed with very “noble minds” — and the Lord had also spoken “mind enchanting” words! Doubts can arise only in a mind which is confused and with opposing thoughts. But here, by the very truthful and the wholesome nature of the words of the Lord, the Gopis did not get any doubt. Thus, the Gopis gave up the sorrow caused by the “separation” from the Lord — in other words, the Gopis understood that “we never had any separation at all at any time, as the Lord was always with us all the times”. Then where is the cause for sorrow? By giving an example, we are made to realize this situation better. Like a person, who had experienced “sorrow” in a dream state, after waking up, dismisses the existence of “sorrow” (that he was never in “sorrow” at all), in the same way, the Gopis never thought, that they had any “sorrow” caused by their own “ignorance” (Ajnana). Our Lord did not do any action at all. He remained quiet. But on just “touching His sacred body” the Gopis felt, that all their “inner-longings and desires” were completely fulfilled!

Now that, our Lord had removed their sorrow and the obstacles in the way of the Gopis being conferred with His own Divine bliss, through the “Darsan” of His Divine form by the Gopis, the Lord now began to perform His duty — i.e. what He had promised them, and the same is described in the following verse.

एवं दुःखाभावसुखयोः प्रतिबन्धकं रूपेण वाचा च निवार्य
स्वकर्तव्यमारभते तत्रारभतेति.

तत्रारभत गोविन्दो रासक्रीडामनुव्रतैः ।

स्त्रीरत्नैरन्वितः प्रीतैरन्योन्याबद्धबाहुभिः ॥२॥

VERSE 2 Meaning: “ With a view to confer the Divine Rasa or bliss, which both our Lord and the Gopis were mutually desirous of, our Lord, mingled with the Gopis, the jewels among the Vraja women. The Gopis were in a most cheerful mood and had joined hands with each other, so that there will be countless pairs! Our Lord began His Divine play of bliss or Rasa with them”.

श्रीसुबोधिनी : गोविन्द इति, एतदर्थमेवेन्द्रो जातः. अतोऽसाधारणो भोगश्च तस्यावश्यक इति च. अनुव्रतैः स्त्रीरत्नैरन्वितः रासक्रीडामारभत. बहुनर्तकीयुक्तो नृत्यविशेषो रासो, रसस्याभिव्यक्तिर्यस्मादिति. रसप्रादुर्भावार्थमेव हि नृत्यम् रासे क्रीडा लीला स्वस्य. क्रीडायां मनसो रसस्योद्गमः. नृत्ये देहस्य. कामस्तु भोक्तृनिष्ठ इति स्वप्राधान्यम्. समाजेनापि रस उत्पद्यत इति एकवचनम्, तदा हीक्षुरसवद् भक्तिरसवद्वा कामरसोऽप्युत्पद्यते. गोपिकानां रसयोग्यतामाह अनुव्रतैरिति, अनुव्रतंयासां तासामपि रसोत्पादनमावश्यकमिति. यादृशो भगवतोऽभिप्रेतः तादृशएवेति च. नन्वयं रसो अलौकिको न लौकिकेषूत्पद्यते, अतो व्यर्थ आरम्भो, न हि सिकतासमूहात् तैलमुत्पद्यत इति चेत्, तत्राह स्त्रीरत्नैरिति, स्वभावतः स्त्रियस्त्रिविधाः लोकभेदेन. तत्रापि मानुषीषु जातिभेदाश्चत्वारः पद्मिन्यादयः. वासनाभेदाश्चतुर्दश अश्वप्रकृत्यादयः. सर्वास्वेवैता रत्नभूताः स्वासाधारणधर्मैस्तद्धर्मप्रकाशिकाः. अतः सर्वभावेन रसोत्पत्तियोग्यता. तैरन्वित इति— स्वयं नायकमणिः, तद्योग्या एते मणय इति. एकरसत्वाय च मेलनम्. अनेन रसवप्रकटनार्थं शुल्कदासिका भगवते दत्ता इति यदुक्तं तदपि समर्थितम्. नन्वेते जीवाः, भगवानानन्दमयः, कथं वैषम्याद्रसोत्पत्तिरिति चेत्, तत्राह प्रीतैरिति— ता अपि भगवत्सदृश्यो जाताः, सर्वतः प्रीता इति. तासामभिनवेशप्रकारमाह अन्योन्याबद्धबाहुभिरिति, ताः परस्परमासमन्तादुभयतः बद्धौ बाहु यासां, न तु भगवता सह ॥२॥

SRI SUBODHINI: In the verse, our Lord's Holy name of “Govinda” has been given — the purport of which, is that our Lord had become now “Indra” Himself for the purpose of conferring His own Divine bliss on the Gopis. Hence He will now confer His entire Divine

self to them in a “supernatural” way! The Gopis had surrounded the Lord, to get the bliss Divine from Him and the Lord began His Divine blissful play (Raasakreeda).

We shall see the meaning of these two words viz. “Rāsa” and “Kreedā” now. Dancing with many women-dancers is called as the “Rāsa” dance. “Dance” is that, through with “Rasa” or “bliss” gets originated and hence “dancing” is done only for the origination and manifestation of “Rasa” (BLISS). “Rāsa” dance has its own type of play and Leelas. Through these “games” (Leelas), the “bliss” which makes one’s mind happy, gets originated and through “dancing”, there is the manifestation of immense “bliss” in the body. In the Leelas, (play), the importance is not for the “she-dancers” but the importance is focused on the “hero” (our Lord) or the “Nayaka”. As it is the Lord, who will confer His own Divine bliss to the Gopis, as this bliss is with Him, at all times and the Lord is the “enjoyer” (Bhoktha) of everyone and everything. Here the hero is our Lord, and He is the “enjoyer” and His importance is emphasized. In the verse, this Divine play has been specified in one word “Rāsakreeda” and this is explained in this way, because, the bliss or Rasa, which arises even in a large group is only ONE in nature. This is now clarified, through an example. Like from a bunch of sugarcane, there arises only one “Rasa” (juice) and the “juice” is of one kind only. In the same way, from a large group of our Lord’s devotees also, only one “Rasa” of Bhakthi to our Lord, gets emerged and this “Rasa” is counted as ONE and common. In this way, the Divine bliss of our Lord is also ONE only. In the verse, the words “deserving to imbibe” (ANUVRĀTAIHI) have been used to indicate, that the Gopis were “deserving” to accept and absorb the Divine

“bliss” which the Lord will confer very soon as “grace” from Him! The Lord thought it important to originate this Divine bliss in them, through His own grace. The Gopis had the same “desire” for the Divine bliss (our Lord wanted to enjoy His own bliss from the Gopis after conferring on them, the same!)

If someone says that this “bliss” is supernatural (Divine) and this bliss is not deserving to be originated from these “worldly” women, and the Lord’s enacting this Leela is indeed a “big waste” — as oil cannot be made out of sand — removing this doubt, our Shri Mahāprabhuji says that these Gopis were not ordinary women at all, but they were jewels among Vraja women.

In this world, there are three types of women seen, as per their inherent nature. Among the humans, there are 4 types of women like “Padmini” type etc. There are 14 varieties of women (e.g. of the “horse” type) as per the differences in their “desires” or proneness to different attitudes. But the Vraja Gopis were the jewels among women — greater and more blessed than these various categories. They had supernatural and extraordinary qualities in them, through which they were able to express them also at will. Hence they have the capacity to originate Rasa or bliss, through all kinds of Bhāvas or attitudes. Our Lord now got surrounded by such “jewels” among women. Our Lord is the “crest jewel” and the Gopis now became the surrounding jewels to this “crest jewel”! They have all now come together for the ONE bliss of our Lord. By this “meeting together”, the earlier made reference (verse 2, chapter III) of our Lord having been consecrated by Lord Brahma with “hired women” so that the Lord can confer on them the Divine bliss of His’, is also proved

If it is said, that the Gopis were “Jivas” or “souls” and our Lord is the symbol of “Aananda” or bliss, then there is some contradiction here; and how can this “bliss” arise in such a situation? Removing this doubt, our Shri Mahāprabhuji says that, in the verse, reference has been made to the Gopis as “beloved ones” — the Gopis were themselves symbols of love for our Lord and due to this, they had the same nature as that of our Lord — i.e. they had also attained the status of being “blissful” like the Lord Himself. In the verse, the “meeting together”, in a blissful way, has been described. The Gopis joined their hands together and made “pairs” of themselves.

Although our Lord stayed outside this “circle” yet, He was in close communion with them. This is described in the next verse.

भगवान् पुनः हस्तमण्डलाद् बहिःस्थितो यथा सम्बध्यते तथा सन्निवेशमाह
रासोत्सवः सम्प्रवृत्त इति.

रासोत्सवः सम्प्रवृत्तो गोपीमण्डलमण्डितः ।

योगेश्वरेण कृष्णेन तासां मध्ये द्वयोर्द्वयोः ।

प्रविष्टेन गृहीतानां कण्ठे स्वनिकटं स्त्रियः ॥३॥

यं मन्येरन्, नभस्तावद्विमानशतसङ्कुलम् ।

दिवौकसां सदाराणामौत्सुक्यापहृतात्मनाम् ॥४॥

VERSES 3 and 4 Meaning: “The Maha Rāsa festival began now with the circles made by the Gopis. Our Lord Yogeshwara appeared in the middle of two Gopis, and put His hands on their necks through which each Gopis thought that our Lord Krishna was with her only! At this most auspicious time, the entire sky was filled up with Ariel vehicles of the celestial gods along with their

celestial consorts, whose minds were fully attracted and enchanted by the Maha Rāsa Leela performed by our Lord."

श्रीसुबोधिनी : सर्वेषामेव गुणभावाद् रसप्राधान्याद् रासोत्सवएव सम्यक् प्रवृत्तः. उत्सवो नाम मनसः सर्वविस्मारक आह्लादः. उत्सवत्वसम्पादनाय सजातीयानेकरसोत्पादनार्थं विशेषमाह गोपीमण्डलमण्डित इति, गोपीनां मण्डलैरनेकविधैर्मण्डितः. उत्सवोऽप्यनेकविधैर्ब्राह्मणादि-मण्डलैर्मण्डितो भवति. अत्रापि तुल्यस्वभावाः रसार्थमेकीकृताः पृथङ्मण्डलभाजः, तैःपि मण्डितः. पोषकाश्च रसास्तत उत्पादिता इति उत्तरोत्तरमण्डलैः पूर्वपूर्वरसः पोष्यत इति नायं रसोऽन्यत्र भवितुमर्हति. **सम्यक्प्रवृत्तिर्निरन्तरमाविर्भावः.** ननु कालकर्मस्वभावानां प्रतिबन्धकत्वाद्नेकत्र जायमानो रसः कथमेकीभवति? तत्राह योगेश्वरेणेति, स हि सर्वोपायवित् सर्ववस्तुषु विद्यमानं भगवदैश्वर्यादिकं योगएवोद्धाटयतीति साधनेषु योगः प्रधानम्. तत्रैश्वर्ये सर्वत्रैव मूलभूतो रस उत्पादयितुं शक्यत इति सिद्धमेव. किञ्च. कृष्णोऽयमिति स्वयमेव सदानन्दः. उद्गतोऽग्निः सर्वत्रैवाग्निं लीनं जनयितुं शक्नोति. तस्य भगवतस्तासु सन्निवेशप्रकारमाह तासां मध्ये द्वयोर्द्वयोरिति. मण्डलीकृता यावत्यो गोप्यः तासां द्वयं द्वयं भिन्नतया भावनीयम्. द्वित्वद्वयस्य नैकाधिकरणता भाव्या. अतो मण्डलमध्ये यत्र हस्तद्वयग्रन्थिः तत्र भगवदुदरं यथा भवति तथा भगवानुत्थितो जातः. तथोद्गतस्योभयत्र सम्बन्धमाह द्वयोर्द्वयोर्मध्ये प्रविष्टेन भगवता कण्ठे गृहीतानामिति, हस्तद्वयेन पार्श्वस्थितयोः कण्ठे ग्रहणम्. एवं षोडशगोपिकानामष्ट कृष्णा भवन्ति. अन्यथा रसाभासः स्यात्, कृष्णद्वैविध्यप्रतीतेः. इममेवार्थमाह **स्वनिकटं स्त्रियः** यं मन्येरन्निति, स्वस्यैव निकटे न त्वन्यासाम्. स्वसम्मुखस्थित-गोपिकाकण्ठालिङ्गित-भगवद्दर्शनमपि भगवदिच्छया तासां न जायत इति. प्रयोजनार्थं हि रूपकरणं, तदर्धसङ्ख्ययैवप्रयोजनं भवतीति न समसङ्ख्या मृग्या. "यावतीर्गोपयोषित" इत्यग्रे समसङ्ख्यां भगवतो वक्ष्यति. यत्पुनः कैश्चिदुक्तम् "अङ्गनामङ्गनामन्तरे माधव" इति, तत्रापि सविसर्गः पाठोन्नेयः, द्विवचने बहुवचनप्रयोगश्च. अन्यदेव वा तन्मण्डलं, न भागवतोक्तं, मध्ये वेणुनादस्योक्तत्वाद्, अत्र तु रसार्थे नृत्यमिति गानार्थमपेक्षायामपि देवैरेव तत्सिद्धिः. "मध्ये मणीनां हैमानामि"त्यत्र तु

दर्शनार्थमुक्तत्वाद् गोपिकानां देवानां च दर्शनं तथैवेति नानुपपन्नं किञ्चित्. एवं रसार्थं सर्वसामग्र्यामुक्तायां स रसः प्रादुर्भूतः सर्वेषां भविष्यतीति देवादयः सर्वे अलौकिकज्ञानयुक्ता दर्शनार्थमागता इत्याह नभस्तावदिति, तावन्नभो विमानशतसङ्कुलमासीत्. मण्डपे हि नृत्यं रसजनकम्. अन्यथोपरि वैचित्र्यं न स्यात्. तदर्थमपि विमानशतेन सङ्कुलम्. यथा रसोत्पादनार्थं स्त्रियः पुरुषाश्च सम्बद्धाः नानाबन्धयुक्ताः चित्रे स्थाप्यन्ते तदर्थं भगवता ते चित्रप्रायाः स्थापितः. अत एवाग्रे औत्सुक्यापहृतात्मनामिति वक्ष्यति. स्वलीलार्थं सर्वं तथा प्रेरयतीति न औत्सुक्येनान्यथासिद्धिः. तासां रसग्रहणार्थमागमनं, भगवदिच्छा तु चित्रार्थम्. विमानस्थितान् तत्सम्बन्धिनो वर्णयति दिवौकसामिति. स्वर्गएव स्थानं येषाम्. सदाराणामिति तेषां भावान्तरव्युदासार्थम्. स्त्रीणामुपसर्जनत्वं तासां भावार्थं, स्वर्गस्थिता रसाभिज्ञा रसयोग्याश्च भवन्तीति. नन्वीश्वरलीला न द्रष्टव्येति कथं तेषां दर्शनार्थं प्रवृत्तिः? तत्राह औत्सुक्यापहृतात्मनामिति, औत्सुक्येन विचाररहितलीलाक्षिप्तमनसा अपहृत आत्मा स्वरूपं बुद्धिर्वा येषाम्. अतः स्वधर्मादेव प्रवृत्ताः, न तु भगवद्धर्मं विचारितवन्तः ॥३-४॥

SRI SUBODHINI: In this Divine Leela, the “bliss” (Rasa) of our Lord is the most important factor and all other materials/actions, like “meeting” etc. are not considered as important. Thus, the beginning of this “blissful Rāsa Divine Leela” was made. The word “festival” (UTSAV) has been added to the word “Rāsa”, to indicate that when this “Rāsa” festival was enacted by our Lord, with the Gopis, then all other “joys” were forgotten completely, in comparison to the “bliss” (Aananda) graciously accorded by our Lord to the Gopis. The same “bliss” was conferred by our Lord, in so many ways and Shri Sukadeva has referred here to the different kinds of circles of Gopis. Like in the case of festivals, there are a large variety of groups, who gather to celebrate e.g. the group of Brahmins and others. Hence, the Gopis also made different circles, and all these circles made this festival very “brilliant”. The “bliss” which made this

festival to be successfully celebrated was originated from this festival of Rāsa itself. In this way, on the coming of succeeding groups of (circles) Gopis, the bliss of the earlier group got inspired and this type of “bliss” or festival cannot be experienced elsewhere. This “festival of bliss” is supposed to happen always i.e. this is in permanent manifestation for the devotees of our Lord! And even today, an ideal devotee of our Lord can experience this!

Here, time, action or attitude could produce “obstacles” and how can there be the origination of “one” Rasa only at all places? Shri Sukadeva, with a view to remove this doubt, calls our Lord as “Yogeshwara” (the Lord and Master of all Yogis) — to indicate that our Lord is fully aware of all the ways and means of conferring His own Divine bliss, to each of the Gopis, at all times and at all places! It is the power of “Yoga” (Divine power of our Lord) which manifests the opulence, imbedded in each and every material and that is why, “Yoga” has been considered as the “most” significant among all the spiritual practices. Our Lord’s power of “Yoga” now along with His power of “opulence” (AISHWARYAM) enabled the inherent “bliss” (Rasa) of each and every material to manifest itself. Our Lord, Shri Krishna, who is the Master of all Yogis, is by Himself of the Divine form of eternal Aananda or joy. A lit fire is capable of manifesting the fire in any other material, by coming into contact with it.

The way, our Lord established Himself, in the midst of the Gopis is explained now. Our Lord manifested Himself between two Gopis inside the circles, as the Gopis were standing and we should not conclude that, between four of the Gopis, there was only “one” Shri

Krishna! But between two Gopis, our Lord manifested Himself separately. The two Gopis had joined together their hands and our Lord had placed Himself in such a way that our Lord's stomach was touched by their hands and Lord Himself had put His hands on their necks and in this manner, there were 8 Shri Krishnas for 16 Gopis. Due to this, each Gopi saw our Lord near to herself. If this was not so i.e. if each one was to see two forms of our Lord, then it would not be appropriate! With a view to express this "Bhāva" or nature, it is said, that each Gopi thought, that our Lord was with her only and not with the other! She could not see the Lord having put His hands on the neck of the other Gopi, due to the will and desire of our Lord! Our Lord always manifests in His very particular Divine form, to achieve a specific purpose or goal and at the present juncture, this "goal" was fulfilled through the manifestation of our Lord's forms as "eight" in number for the Gopis numbering 16. Thus, due to the will and desire of the Lord, there was no necessity for the Lord to manifest Himself in 16 forms. Shri Sukadeva will say ahead, that, "there were as many Shri Krishnas as the number of the Gopis".

Some have said that the Lord manifested Himself as 16 in number for 16 Gopis. This is not true as per the present reference in Sri Bhagavatam. The reference to "our Lord Madhava was stationed Himself by the side of each Gopi" (Anganam..... Madhava) should be read as "our Lord Madhava was in between two Gopis". Apart from this, there is reference to the playing of the flute by the Lord, inside these circles of Gopis. But in this Sri Bhagavatam there is no reference to this "playing of flute" either! Here our Lord for the purpose of inspiring "bliss" performed His Divine Leela of "dancing" and if

"singing" was required, then He could have got it performed through the celestial "cupid" deities. Shri Sukadeva will describe in the verse 7 of this chapter, that the "Lord was seen so brilliant like an emerald set in gold" — this is to describe, as to how our Lord was seen by the Gopis and the celestial deities, who had gathered themselves in the sky. All the celestial deities came, it is said, running to this Holy place of Vraja, as the "Divine bliss" of our Lord will be manifested, as all the necessary ingredients/materials were present now. This "supernatural" fact was fully realized by the celestial deities, and in this way, the entire sky was filled up by their Ariel planes!

In the stage, when group dancing is performed, one experiences the manifestation of bliss or Rasa, and if the upper portion of a "stage" is not attractive, then the stage itself is considered as not proper. This "attractive confluence" happened through the presence of the celestial deities, in the sky of Vraja (ie the "upper portion" of the stage) in their ariel vehicles. As in the stage, for the origination of bliss, the "dancing" of both men and women are enacted in so many ways, our Lord also, in the same way, enacted the same Leelas (or portrayed the same Leelas) at Vraja. That is why, Shri Sukadeva will make reference to "the enchanting of their minds through great enthusiasm and desire".

Our Lord, with a view to enact His Divine Leelas, inspires everyone as per His own desire and will. That is why, it was our Lord's will that, despite being so much enthusiastic, through their eager desire, the celestial deities, did not come down running to this earth at all! In fact, they had come to imbibe the Divine bliss, through their ardent enthusiastic desire, from our Lord's blissful Divine Leelas, but due to our Lord's will, they could see

only the "portrayal" and not the "reality". Only that much, they could make use of this "Māharaasa" by just "seeing" only and all this happened due to our Lord's wish and desire. In the ariel vehicles, the celestial deities had come along with their women. They stayed put only in the sky, as their usual place is in heaven only. Through the reference to "along with their wives" the "lower category" nature of their celestial wives is also shown. The celestial gods were interested to have "Darsan" of our Lord's Divine Leelas and they had no other "Bhāva" (or devotion to our Lord). The people in the heavens, although are aware of the "bliss" of our Lord and they do deserve this bliss also. (but at the present time, the will of our Lord made them only "see" and not participate in this Leela).

This Divine Leela is not of ordinary human beings as this is our Lord's (Universal Lord) own Divine Leela. Hence a doubt may arise in one's mind, that these Divine Leelas should not be seen at all by anyone. Then, how come, the celestial deities were able to witness these Divine Leelas? Answering this doubt, it is said by Shri Sukadeva, that the celestial deities were having an ardent and enthusiastic desire to witness these Leelas and their own selves and intellect were totally enchanted and captivated by these Divine Leelas and hence they came to witness these Divine Leelas as per their own ardent and sincere interest. As our Lord's Divine virtues and qualities have the capacity of enchanting and capturing the "intellects" of everyone — in this way, they could not think of observing the rules of our Lord i.e. not to see His secret Divine Leelas - hence they all came to see and this was also caused by our Lord's will only.

[YOJANA]: The celestials could see only "one" Lord

dancing among the Gopis, like the strewn golden round pearls, in the midst of large emerald stone! Only this much they could see, and they could not see the other secret and intimate Divine Leelas enacted by our Lord, with the Gopis. But the Gopis were blessed by our Lord with His Darsan, as though He was present for each of them.]

On the beginning of the "dancing", whatever has to happen now happened and this is described by Shri Sukadeva, through the following verse.

ततो नृत्यारम्भे यद् भाव्यं तज्जातमित्याह तत इति.

ततो दुन्दुभयो नेदुर्निपेतुः पुष्पवृष्टयः ।

जगुर्गन्धर्वपतयः सस्त्रीकास्तद्यशोऽमलम् ॥५॥

VERSE 5 Meaning: "Afterwards, the sound of playing of Dhundhubhi instruments were heard; there was a shower of flowers; along with their wives, the Gandharas began to sing the glory of our Lord which is pure and sacred"

श्रीसुबोधिनी : आदौ दुन्दुभिवादनं, "परमा वा एषा वाग् या दुन्दुभावि"ति श्रुतेः. ततः प्रथमतः पुष्पवृष्टिर्मङ्गलार्था. पुष्पाञ्जलिः प्रसिद्धः, आगतो रसः तदधिष्ठाता वा पूज्यत इति. नानाविधानां पुष्पाणां भिन्ना वृष्टय इति बहुवचनम्. ततो गानं साधारणं जातमित्याह जगुर्गन्धर्वपतय इति, भगवान् श्रोष्यतीति उत्तमैरेव गानम्. गन्धर्वपतयो विश्वावसुप्रभृतयः. ते ह्याधिकारिण इति नटानामिव तेषां दर्शनं न दोषाय. अन्यथा भगवद्भक्तस्थितेन्द्रादीनामपि दोषत्वं स्यात्. "अर्थद्रव्यविरोधेऽर्थो बलीयानि"ति न्यायात्. तथापि तेषामन्यथाबुद्धिः सम्भाव्येतेति विशेषणमाह सस्त्रीका इति. वैषयिकदोषव्यावृत्त्यर्थमाह अमलं तद्यश इति. तद्धि मलनिवर्तकम्, अतो न तासां तेषां वा तत्कालोपयोगिपदार्थादतिरिक्तो भाव उत्पद्यते ॥५॥

SRI SUBODHINI: The "auspicious" sound of the

Dhundhubhi began to be played. Thus, in the “beginning” itself, an auspicious sound was heard. Afterwards, several kinds of flowers were showered from the sky, separately. This “several kinds of flowers” (i.e. not one kind or type of flower only) has been specifically referred to in this verse. The reason for this shower of flowers is that, as per the scriptures, homage is paid to the deities through offering of flowers. This is famous. Thus our Lord, who is “bliss” Himself and /or the symbol of “bliss” was worshipped by the celestials, through the offer of flowers. Afterwards, “ordinary” songs were sung. As the Lord will certainly hear and enjoy good singing, the really “best” singers like Viswaavasu and other Gandharvas sang the song . These Gandharvas were allowed to witness the Divine Leelas of our Lord, as there was no “blemish” attached to them due to this — like a teacher of “dancing” seeing the practicing lessons of “dancing” of his “women disciples.! If there will be “blemish” attaching to these celestials, as a result of witnessing the Divine Leelas of our Lord, then the celestials like Lord Indra and others also will get “blemish” as they are situated in the Holy hands of our Lord!

[TIPPANI: Shri Gosainji Prabhu Vittaleswara says: In the enactment of our Lord’s Divine Leelas, which are secret in nature, the power of celestials like Indra and the deities of the quarters is different, as these deities, along with their powers are dependent on the power of our Lord’s hands only. The Holy hands of our Lord is full of Rasa or bliss, and this power of action of our Lord, which is of the form of Rasa or bliss, enacted the Divine Leelas and hence the presence of Indra and others, during the enactment of these Divine Leelas does not constitute any “blemish” at all. In the same manner, the celestials like

Viswaivasu and others are, also useful “actors” in this Divine Leela of our Lord. Hence there is no “blemish” also in their presence.

“If the goal and the materials are seen opposing to each other, then the goal is considered as more important in value” — as per this law, it is appropriate that no “blemish” will attach to the Gandharvas, even if they witness our Lord’s Divine Leelas. Is it that their intellect will get polluted or become full of blemish on witnessing this Leela? Removing this doubt, Shri Sukadeva says that they were accompanied by their “wives” and they were not alone. The very purpose of bringing their wives was to make them also have the Darsan of our Lord’s Divine Leelas, through which, like themselves, they wanted their wives also to be useful in the enactment of our Lord’s Divine Leelas. This sort of “exalted” attitude will never arise in the mind of one, who is not an ideal devotee of our Lord and only in this path of Bhakthi, such noble considerations will arise. With a view to avert any “impurity” in their seeing together, our Lord’s Divine Leela, Shri Sukadeva has specifically referred to their singing of our Lord’s Divine Leelas, which removed all the impurities, which they might have had, prior to their Darsan of our Lord’s Divine Leelas and singing of His glory! They sang such songs and in such a manner, that, in the minds of the celestial gods and their wives, no other Bhāva or thought arose, except those which will be useful in the enactment of our Lord’s Divine Leelas. In other words, both the husbands and wives had only one thought of love and devotion to our Lord.

In this way, after describing the “outside” singing and playing of instruments, Shri Sukadeva is explaining through

the next verse, the role of the musical instruments, which were played or used during the middle of this "dancing"

एवं बाह्यगीतवाद्यादिकमुक्त्वा नृत्यमध्ये रसोपयोगिवादित्राण्याह वलयानामिति.

वलयानां नूपुराणां किङ्किणीनां च योषिताम् ।

सप्रियाणामभूत् शब्दस्तुमुलो रासमण्डले ॥६॥

VERSE 6 Meaning: "In the Rāsa circle, a loud noise arose caused by the bells, anklets and bracelets worn by the Gopis, dancing along with our Lord Shri Krishna."

श्रीसुबोधिनी : स्थानत्रये हि वादित्राण्यपेक्ष्यन्ते— नीचस्थाने भूमाविव, मध्ये उपरि च; तथैव तालभेदाः. अतोऽत्रापि उपरि वलयानां शब्दः, अधो नूपुराणां, मध्ये किङ्किणीनाम्. अन्योन्याबद्धबाहवएव मध्ये मध्ये हस्तद्वयं योजयन्तीति वलयानां शब्दः. अथवाग्रे शब्दोत्पत्त्यर्थं प्रकारं वक्ष्यति "पादन्यासैरिति. सप्रियाणां कृष्णसहितानाम्. अतएव सर्वलास्यसम्पत्तिः सर्वासां भगवत्सम्बन्धार्थम्. चकाराद् अन्येऽपि कूजितशब्दा मुखशब्दाश्चोक्ताः. सर्वः एकीभूय तुमुलो भूत्वा, यथा दूरस्थानामवान्तरग्रहणं न भवति. तथा सति किं स्याद्, अत आह रासमण्डल इति, रसानां समूहमण्डले. यथानधिकारित्वेन शूद्रस्य वेदश्रवणे तदध्येतुर्मन्त्रस्य च शक्तिहासः शूद्रे च पापसम्भवः, तथैतद्भक्तातिरिक्तानामेतच्छ्रवणेऽप्यनधिकारादस्य रसस्यालौकिक-त्वादेतच्छ्रवणे मण्डले सर्वेषां रसो गच्छेत्. श्रवणे सति तदन्वेषणपरत्वं स्यात्. तत्तेषामेवानिष्टकरमिति तदेव पापरूपम् ॥६॥

SRI SUBODHINI: In this "Rāsa" dance, there arises the necessity of playing of musical instruments in three places viz. the upper, the middle and the lower places. In the same way, the "rhythm" also is required to be kept at 3 levels as explained before. Hence, here, in the upper regions, there was the sound of the bracelets (bangles); in the lower region, there was the sound made by the anklets and in the middle, the sound made by tiny bells

were heard. The Gopis were standing, holding their hands together; sometimes they joined both the hands together, through which, the bangles made the noise. (This will be described later through verse no. 8). The Gopis were not alone, as our Lord was present with them. Due to this reason only, everyone of them had a "wealth" of this rapturous mood to imbibe the Divine bliss of our Lord. Otherwise each of them would not get this Divine bliss from our Lord, as a gracious blessing from Him.

The word "Cha" (and) used in this verse explains, that apart from the three types of noises heard above, there were other sweet sounds being made through their mouths (of the Gopis). All these sounds got mixed up to make a "medley" of sounds, which could not be clearly understood by those who may be standing afar! What is the real purport of this explanation? Our Shri Mahāprabhuji clarifying this says, that these sounds of instruments were being heard only by those, who were within the "circle of Rāsa" as these persons only deserved to hear these sounds! Like a "Sudra" is not "deserving" to hear the chanting of the Vedas (as "sin" is attached to him if he listens to the chanting of the Vedas). Moreover the "reciter" and his powers along with the power of the "Manthra" itself get lost, if this act is perpetrated. In other words the "brilliance" of the knowledge in the intellect of the "reciter" gets lost, as also the power of the Manthra itself, to confer a desired object, gets destroyed. In the same way, the Rasa or bliss, arising out of this dancing is "supernatural" and if an "undeserving" person listens to this, then the "Rasa" or "bliss" of everyone in the "circle" will get lost. If the "hearers" were to go in search of this "bliss" then this inquiry itself will cause great sorrow and loss for these persons, as "hearing," when one is "underserving" is a great sin.

Will our Lord lose His brilliance and recognition, due to His entry into this “Rāsa dance” and will also become “lower” in estimation? Removing this type of doubt, Shri Sukadeva, explains, through the next verse, that when the Lord entered into the Rāsa circle, everyone came to know of His brilliance and there was no obstacle at all in this.

एवं नृत्यमध्ये प्रविष्टो भगवान् गुणभावात् कदाचिन्न भासेतेत्याशङ्क्य
सर्वजनीना भगवच्छोभा तदा जातेत्याह तत्रेति.

तत्रातिशुशुभे ताभिर्भगवान् देवकीसुतः ।

मध्ये मणीनां हैमानां महामारकतो यथा ॥७॥

VERSE 7 Meaning: “In the midst of golden ornaments, the glory and brilliance of an invaluable and priceless emerald is considered as unique. In the same way our Lord Shri Krishna, son of mother Devaki, looked enchantingly brilliant, among the Gopis.”

श्रीसुबोधिनी : स्वभावशो भातोऽप्यतिशयेन शुशुभे. तदुक्तं शक्तिभिः सहितोऽधिकां शोभां प्राप्नोतीति. कदाचित् स्वतएव शोभां प्रकटयेदिति तद्धावृत्यर्थं ताभिरित्युक्तम्. ननु सहजशोभायुक्तस्य कथं ताभिरतिशोभा, तत्राह भगवानिति, यथा गुणैः. ननु गुणाः सर्वोत्तमाः, न तथैता इति चेत्, तत्राह देवकीसुत इति, भक्त्या यथा देवक्या अपि पुत्रो जातः, स्त्रीणामेवोपकारायाविर्भूतः, अतस्तास्वपि स्वसामर्थ्यमेव दत्वा शोभां प्राप्तवान्. सहजस्य कृत्रिमैः शोभा न भविष्यतीत्याशङ्क्य दृष्टान्तमाह मध्ये मणीनामिति— महामारकतो गरुडोद्गारी स मणिः सहजः, सुवर्णमणयः कृत्रिमाः, तथापि ते परितः क्लृप्ताः सहजमणिमप्यतिशोभयन्ति ॥७॥

SRI SUBODHINI: Our Lord is by His very nature, very brilliant — but now, it is said, that He attained a very special brilliance! If someone were to say, that the Lord Himself had caused, by His own will this extra and special

brilliance (which He is capable of doing), to preempt this sort of conjecture, Shri Sukadeva has said, in this verse, that the Lord controlled Himself, from "exhibiting" this "more brilliance," but allowed the special brilliance as having been caused by the Gopis! In other words, the Gopis, who symbolized His own powers only, now manifested this extra special brilliance! A question arises; the Lord who is self-brilliant, how can He get more "brilliant" through another? Our Shri Mahāprabhuji replying to this explains that "Shri Krishna is the Lord of the universe — like through His virtues, His brilliance got more enhanced, in the same way, through these "powers" also His brilliance got more illuminated and spectacular! But these "virtues" (Gunas) of our Lord are the "highest and best". How can anything else illuminate the already "best and highest" virtues? Answering this, it is replied, that our Lord is the "son of mother Devaki" — like due to her devotion, the Lord had become her own son, here also, in the same way, due to the Bhakthi of the Gopis, for the purpose of benefiting the Gopis only, our Lord has manifested Himself at Vraja. Hence, the Lord has given the Gopis also, His own "capacity" through which He Himself, due to the Gopis, attained an extra special "brilliance"! If it was told that no artificial or outside brilliance can enhance the natural and inherent brilliance of a person or an object, the answer is given through the use of an example. Like the most exalted "emerald" (which originated from Garuda, our Lord's carrier-vehicle) is by its very nature very brilliant. But when it is embellished and studded with golden ornaments, then this emerald shines more, with extra special brilliance. In the same way, our Lord also shines more brilliantly with His own powers.

In this way, after describing the events before the actual "Rāsa play" of our Lord, Shri Sukadeva is explaining the most important "Rasa dance" in the next verse.

एवं पूर्वपीठिकामुक्त्वा मुख्यं नृत्यमाह पादन्यासैरिति.

पादन्यासैर्भुजविधुतिभिः सस्मितैर्भ्रूविलासैः

भज्यन्मध्यैश्चलकुचपटैः कुण्डलैर्गण्डलोलैः ।

स्विद्यन्मुख्यः कबररशनाऽग्रन्थयः कृष्णवध्वो

गायन्त्यस्तं तडित इव ता मेघचक्रे विरेजुः ॥८॥

VERSE 8 Meaning: "The Gopis kept rhythm with their feet, at the same time, through the gracious placement of their hand, through the movement of their upper garments, through the shining of their ear-ornaments on their cheeks, through their raising of eyebrows — these Gopis of our Lord Krishna — with perspiration illuminating their faces, with their hair-do and girdles having become loose, sang the "praise" of our Lord's virtues (Guna) and were seen now, in this Rāsa circle, like lightening flashes in a cluster of dark clouds".

श्रीसुबोधिनी : पादन्यासाः सर्वेण चारीकरणरूपाः भुजानां विधुतयश्च सर्वहस्तकभेदाः; एकेनावयवेन शिष्टावयवाः तथा सविधानयुक्ता इति ज्ञेयम्. मन्दहाससहिताः सर्वेण कटाक्षा उक्ताः, भ्रूभेदाश्च, तत्तद्रसे हृदयाविष्टे तथैव भवन्तीति. भज्यद् भङ्गयुक्तानि मध्यानि उपरिभागपरिवर्तनात्मकानि, रसाभिनिविष्टानां तासां सर्वावयवातिभ्रमणेन रस एकीभवतीति. परिवर्तनादिभिरेव वा चलेषु कुचेषु पटा इति सर्वाण्येव कम्पनान्युक्तानि. कुण्डलैर्गण्डलोलैरिति सर्वेण शिरोभेदा उक्ताः. शिरोभेदेष्वेव वक्तव्येषु कुण्डलानां यच्चलननिरूपणं तद्विद्युतामिव शोभार्थम्. गण्डलोलैरिति सर्वा कान्तिस्तत्रोपक्षीणेति ज्ञापनार्थम्. गण्डे हि कुवलो रसः, पेयो रसस्ततएव पीयत इति. विद्योतनं तस्यैवाभिव्यक्त्यर्थम्. ततोऽन्तःस्थितो रसः पुष्टोऽभिव्यक्त इति ख्यापनार्थमाह स्विद्यन्मुख्य इति, स्विद्यत् स्वेदयुक्तानि मुखानि यासामिति. कबररशनासु

च अग्रन्थयो जाताः. रसेन सर्वावयवस्थेन एकीभूतेन देहः सूक्ष्मतामापन्नो, अतः केशपाशे रशनायां च ग्रन्थिः शिथिलः. नन्वेवं कथं श्रमः? तत्राह कृष्णवध्व इति, सदानन्दस्य हि फलस्य ता उपभोक्तव्यः अतः क्रियायां श्रमो भवत्येव. एतादृश्योऽप्यन्तःसन्तोषेण गायन्त्यो जाताः. एवं कायादिश्रमैरपि ता विरेजुः अतिशोभायुक्ता जाताः. ननु लोकानां दर्शनसापेक्षा शोभा, तास्तदा कथं सर्वैर्दृष्टा इति? तत्राह तडित इव ता इति. नहि तडिद् बहुकालं दर्शनयोग्या भवति, मेघचक्रे शोभामेव परं सम्पादयति. तथा कृष्णसमूहे भगवता आच्छादिताः परितः कदाचिदेवोद्गताः केनचिदंशेन दृष्टा भवन्ति. अतस्तासां शोभा न दोषावहा जाताः किन्तुविशिष्टैव जाता ॥८॥

SRI SUBODHINI: "To put the feet at the same time on the ground" — from this, we have to understand that the Gopis did all the various kinds of dancing steps at that time. In this way, waving of hands has been also referred to — again, we have to understand that the Gopis waved their hands, in the same way, as prescribed in the science of "dancing". As one part of the body is connected with all the other parts, when the Gopis began to place and swirl their legs during this dance, all the other parts viz. the hands, the eyes etc. also followed the rhythm and singing in an appropriate way — as all these were "supernatural" and hence were done perfectly as per the rules of the science of dancing. Reference has been made to the soft smiles and the raising of eyebrows also and we have to understand from this, that the "actions" in their body also followed appropriately.

When they twisted their waists, during this dancing as they did the swirling of the body on all the four sides — thus all the parts of their body were made to go round and round through the movement of their body, resulting into the infusion of one "bliss" or Rasa in their entire body. The upper garments were seen as slipping away, due to these vigorous movements.

During this dancing, they moved their heads also in different ways — but in the original verse, instead of referring to the movements of their heads, there is only reference to the “movement of ear-ornaments and the brilliance seen on the cheeks” — to indicate that Shri Sukadeva desired to explain to all of us the beauty and brilliance of our Lord’s cheeks, which were bluish in colour and the illuminating shining of the ear ornaments is golden in colour and both of these, were complimentary to each other — when the golden hue of the ear ornaments joined the bluish colour of our Lord’s cheeks, then the scene resembled the brilliance of flashes of lightning seen among a cluster of thick dark clouds! Thus increasing manifold, the brilliance of our Lord’s cheeks! Decreasing at the same time all other brilliance! The reason for this extraordinary brilliance was the presence of “bliss” (Rasa) in the cheeks of our Lord, which is eagerly drunk and imbibed by sincere Bhakthas of our Lord as this “bliss” gets manifested now! This Rasa or bliss of our Lord, in His cheeks, is pure and full of Prema or love, which even His parents could drink or imbibe and is different from the Rasa or bliss of His lips, which is drunk only by the Gopis as it fulfills their “desire”, through the conferring of Divine bliss by our Lord on them.

There were “pearl” like perspiration on the face of the Gopis, which made their faces look more brilliant — the reason for this being the external manifestation of the bliss, which was inside them! The bliss of each of the various parts of their body now got manifested and gathered themselves together in one place. This made their bodies very “subtle” causing the loosening of their hairdo and the girdles.

How come so much of effort or exertion had to be done during this playing of "Rāsa" games (Leelas)? This is answered by Shri Sukadeva, by saying that "the Gopis belonged to Shri Krishna as His own brides" - that the Gopis were indeed our Lord's brides. They always enjoy the bliss of the Divine form of our Lord, who is of the form of eternal bliss — Sadaanandarūpa! Hence exertion does take place during these Divine Leelas. Even then, they had experienced intense bliss in their minds and due to this, they were seen singing. Thus, despite this physical exertion, they were seen very brilliant and beautiful, due to the bliss of our Lord and through His grace.

These Divine Leelas were not seen by anyone at all. Then how come we can say that they were looking very brilliant? Our Shri Mahāprabhuji removing this doubt, says, that Shri Sukadeva has specified in the verse that "the Gopis were like lightning" — like lightning is seen by all only for a short time, but makes the cluster of clouds illuminated and brilliant, in the same way, in the cluster of clouds symbolized by our Lord Shri Krishna's Divine form, due to the covering done by our Lord, the "lightning" of the Gopis was seen only for some time, on and off, and due to this, their "brilliance" looked more "special" without any blemish or defect!

In the above verse (8th) due to joyful dancing, the importance of dancing was said, due to which the aspect of "singing" was not given its due importance. Hence, in the next verse, by making reference to the "singing" it is explained that both the singing and dancing were the same ie exquisite!

गाढनृत्यमुक्त्वा मध्यनृत्यमाह उच्चैर्जगुरिति.

उच्चैर्जगुर्नृत्यमाना रक्तकण्ठो रतिप्रियाः ।

कृष्णाभिमर्शमुदिता यदगीतेनेदमावृतम् ॥९॥

VERSE 9 Meaning: "The Gopis, having sweet voices which enchants everyone, who loved our Lord with their intense love, having become very joyful due to the sacred touch of our Lord Shri Krishna, while dancing, began to sing loudly, the sound of which spread far and wide in this universe".

श्रीसुबोधिनी : नृत्यमाना नृत्यं कुर्वन्त्येव उच्चैर्गानयुक्ता जाताः. अथवा आदावुच्चैर्जगुः ततो नृत्यमाना नृत्यन्त्यो जाताः. उभयत्र हेतुमाह रक्तकण्ठ्यो रतिप्रिया इति— रक्तः रञ्जकस्वरेण युक्तः कण्ठो यासामस्तीति रतिरेव प्रिया यासामिति. गानेन व्यामोहनं नृत्येन च तासां प्रसिद्धम्. ननु पूर्वनृत्येन जातश्रमाः कथमेवं कृतवत्य इत्यत आह कृष्णाभिमर्शमुदिता इति. भगवतः अभितो मर्शः प्रोञ्चनादिविशेषरूपः, तेन मुदिताः अन्तःपूर्णान्दाः. इतरविस्मरणार्थं नादाधिक्यमाह यद्गीतेनेदमावृतमिति, यासां गीतेनेदं जगद् व्याप्तम्. अथवा. यदर्थमेतन्नृत्यादिकं तत् सफलं जातमित्याह यद्गीतेनेति, लोकैः क्रियमाणेन गीतेन एतत्प्रकाशकेन एतज्जगद् रसेन व्याप्तमित्यर्थः. लोके रसप्राकट्यार्थमेवैतत् कृतमिति ॥९॥

SRI SUBODHINI: The Gopis began to sing in a loud voice while dancing; or they first began to sing in a loud voice and afterwards danced! They had sweet voices and they loved the "bliss" of their love to our Lord! Thus all of these got merged — song, dance and their love — their singing and dancing were infatuating by nature. Now a question arises as to how they were able to sing, when they had got tired, at first, by their dancing only? Our Shri Mahāprabhuji says, in answer to this, by referring to Shri Sukadeva's words, "Having become very joyful through the touch of our Lord's sacred hands" — our Lord had touched them in such a way that they were immediately cheerful, as they were blessed by our Lord with great bliss in their inner minds. This, in turn, removed all their "exertion" and inspired in them, yet

again, enthusiastic eagerness to dance and sing more! That is why, this time, the reference has been made to their singing in a loud voice, with a view to drown all other noises — so that the Lord will listen only to their own individual voice! This singing was done in such a way that the “noise” spread far and wide, throughout the universe. They also felt so happy, that they had attained the goal for their dancing and singing. Devotees of our Lord has manifested this “bliss” (Rasa) only, through their songs which have become very famous in this world.

This was done with a view to manifest “bliss” in this world, and with a view to make the “songs” sung by the Gopis “nectarian” (AMRUTAMAYAM). Our Lord also sang along with them! When this voice also has to be made sweet and also fill the universe, with this, how can this be both made possible at the same time? Shri Sukadeva gives the answer through the following verse.

[Shri Gosainji Prabhu Vittaleswara explains the main “goal” of our Lord’s own singing. Our Lord sang Himself to infuse “nectar” in the songs sung by the Gopis, and this was also done with a view to enable the Gopis to experience the “Divine bliss” of the Lord Himself. Hence the Lord made this “song” very sweet. Now, how can He make this sweet song and sound envelop this entire universe? Our Lord was accompanying the singing of the Gopis by making a sweet sound (NAADA) and how come these sounds will be heard by the poets to enable them to sing again? If this was not to be heard by the saints and the poets, how will this “bliss” spread in the entire universe? This looks like an impossible task! Hence this “spreading” of our Lord’s Leelas was done by the Gopis only, who were able to understand the “bliss” of our Lord’s sons and Leelas. Like the nature of “Brahman

described in the Upanishads is to be realized" (TATWO-UPANISHADAM PURUSHAM) and it is "reality" itself! In the same way, the form and the qualities manifested by these Gopis constituted the "knowable and real form" of our Lord Shri Purushottama. Hence, the songs of the Gopis symbolize the words of the Upanishads. On hearing their words, one can understand clearly, that in our Lord, there is nothing "material" or the "quality" of primordial nature (PRAKRUTI DHARMA) and on getting related to such a Lord, the "hearers" will feel that automatically, all their propensities towards material joys and objects (together with it's attachments) have been destroyed completely (in this way, the hearers of these songs sung by these poet-saints will get their attachments" to material objects/persons, destroyed through the "nectar" (immortality) contained in them, as infused with the grace of the Gopis, who in turn were blessed with this, by our Lord Himself!). On the destruction of the mind's propensity to dwell always in material objects/persons, the devotee begins to experience the bliss and ecstasy of our Lord. ALL THIS WAS ACHIEVED BY THE SINGING OF OUR LORD. IN THIS WAY THIS "BLISS" (RASA) OF OUR LORD WILL FILL UP THE ENTIRE UNIVERSE.

उत्पन्नस्य नादस्यामृतमयत्वाय भगवतापि नादः कृतः. स च मधुर एव कर्तव्यः. तेन च जगत् पूरणीयम्. ततोऽघटमानमेतदिति तदर्थमाह काचिदिति.

काचित् समं मुकुन्देन स्वरजातीरमिश्रिताः ।

उन्निन्ये पूजिता तेन प्रीयता साधुसाध्विति ॥

तदेव ध्रुवमुन्निन्ये तस्यै मानं च बह्वदात् ॥१०॥

VERSE 10 Meaning: "One particular Gopi, with a view not to go along with the notes sung by our Lord

Mukunda, sang her note, at a very high pitch, which pleased our Lord and she was appreciated by Him! Another Gopi sang her note with a view to match that of our Lord's and the Lord appreciated her too."

श्रीसुबोधिनी : मुकुन्देन समम् अमिश्रिताः स्वरजातीः काचिदुन्निये, काचित् सम्यग् भगवद्भावं प्राप्ता. भगवतो नादकरणे हेतुः मुकुन्देनेति, मोक्षदानार्थमेव उपनिषदि स्वनादं पूरितवान्. उभयोरेकता नादे तुल्यता. मोक्षे कार्यद्वयं— पूर्वसङ्घातान्निवर्तनं ब्रह्मप्रापणं च. तदर्थमितरनिवारणार्थमुपनिषदामुपयोगः. स्वरा षड्जादयः. तेषां जातिभेदाः— यथा मयूरः षड्जं वदति तथा अन्येऽपि पक्षिणः मनुष्या अन्येऽपि जीवाः षड्जं वदन्ति, तथापि तेषामवान्तरजातिरस्ति. ते चेद्यथाक्रमेण यथारसाभिव्यक्तिः यदभिप्रायेण सृष्ट्यवुत्पादिताः तथैव योजिताश्चेत्, तदा स्वरजातयः अमिश्रिताः भवन्ति. तद्भगवता कर्तुं शक्यं नान्येन. तासां चेदुन्नयनं तदा युक्तमेव सन्तोषः. तदाह पूजिता तेन भगवतेति. स्वस्य ब्रह्मत्वात् स्वविचारितानुपूर्वीति स्वस्य तथा गानं नाश्चर्यहेतुः. अन्ये तु तत्स्वरूपमेव न जानन्ति कुतः पुनः करिष्यन्तीति तेनैव पूजिता. किञ्च कार्यमपि उन्नयनेन जातमिति साधुसाध्विति. प्रीयता प्रीतिं कुर्वता भगवता. स्वरूपतः फलतश्च साधुत्वाय द्विरुक्तिः प्रीतिश्च तुल्यत्वात् सर्वथा कार्यानुगुणत्वात्. अन्या पुनः उन्नीतमेव यावद् भगवता पुनर्गृह्यते तावत्तथैवोन्नयनं कृतवतीत्याह तदेवेति, तदेवोन्नीतं ध्रुवं निश्चलं यथा भवति तथा उन्निये तं नादं ध्रुवनादे योजितवती. ध्रुवनादः कारणनादः स्थायी स्वरः— "यत्रोपविशते रागः स्वरः स्थायी स कथ्यते". भगवन्नादएव वा, भगवता तथैव गीतमिति. ध्रुवतालादिषु योजितवतीति केचित्, तत्र विचारक्षमम्. एवं ध्रुवयोजनायां भगवाँस्तस्यै बह्वैव सन्मानमदात्, चकारादभीष्टमपि. एवं तासामन्तःसामर्थ्यं जातमिति बहिःसामर्थ्यं किं वक्तव्यमिति भावः. बह्विति सर्वगोप्यधिकम्. ऐश्वर्यवीर्यरूपे चैते निरूपिते. अन्याश्चतस्रः क्रमेण बोद्धव्याः ॥१०॥

SRI SUBODHINI: The Gopis who had attained the "Bhāva" or nature of our Lord, in a perfect way, had realized that it was our Lord's desire, that she should now

sing at the highest pitch and due to this, she sang, in a pure voice, at the highest note/pitch, along with our Lord's singing.

The Holy name of our Lord "MUKUNDA" has been given here with a view to make us clearly understand, as to why the Lord Himself had sung the song! The purport of this is that, our Lord, with a view to graciously accord the benefit of "liberation" to the entire universe had filled up with His own "sound", the sound of the Gopis, which represented the Upanishads. There was "oneness" in them. Both of them confer "liberation" and hence both these "sounds" (i.e. Gopis' and our Lord's) are considered as "equal". When "liberation" takes place, two events take place viz. (1) Release from the bonding of a "body" and (2) attaining the Supreme Brahman. The main "use" or "purpose" of the Upanishads is to make the soul attain our Lord, after removing each and every type of attachment to objects etc. which are not belonging to our Lord or not "Divine". In other words, the Upanishads enable the devotee to attain our Lord. Thus, there is the necessity of the "words" in the form of "sound and music" of the Gopis, who are the symbols of the Upanishads. The purport of this analysis is that, the sound and music of the Gopis, cuts away all types of one's attachments and enables the devotee to attain the Supreme Brahman. In the singing there are 7 notes and many subdivisions of these notes. They are (1) Shadja. (2) Rishabha. (3) Gandhara. (4) Madhyam. (5) Pancham. (6) Daivat and (7) Nishad. There are 18 varieties of these, out of which 7 are "pure" and 11 are "mixed". These 7 are different from each other e.g. the "call" of the peacock is "shadja" in nature. Like these, the sounds of other birds also have this type of identity in "notes" — although a little

difference is there, so that their subtle difference can be easily identified.

Lord Brahma has set these “notes” in a particular way, so that the bliss in them gets manifested and thus if this “note” is sung in the prescribed way, then its nature is considered as “pure” — but only our Lord has the capacity to sing these “notes” in a pure way. No one else can do this! The Gopis were able to sing these notes as per the rules, in a loud voice. Due to this, our Lord became very happy with them and this is indeed, very appropriate. This truth of our Lord’s appreciation, has been referred to by Shri Sukadeva, through the words “appreciated by Him” (POOJITA TENA). Our Lord gave His ardent admiration to that Gopi (who sang now perfectly well). Why? Our Lord saw that, “I am Brahman. Hence there is nothing extraordinary, that, I am able to sing the tune, perfectly! If another, who is not even aware of the real nature of this “note” is able to achieve this feat!; if this feat is achieved by another, then this Gopi is “deserving” to be praised by the Lord Himself! And the Lord immediately admired the singing by this Gopi. This singing in a “loud voice” made the Gopis attain their tasks and that is why Shri Sukadeva has written that “the beloved Lord congratulated them by uttering the words “well done”, “well done”! This singing in a loud voice was beautiful and glorious and of perfect nature itself, and also from its result, and that is why, our Lord also congratulated them, twice, with great love for them. The Gopis were all equal to Him and equal in themselves and deserved His blessings at all times. Due to this, the Lord loved the Gopis immensely.

Another Gopi, who was standing nearby, did another remarkable act. When the Lord was about to reach the

higher pitch of a particular note, this Gopi carried this note at the higher pitch, by herself and made this note stay at this highest pitch. Thus she joined the “melody” (Rāga) and the “note” at the highest single joined “pitch”. This joining and staying with a melody is known as the “basic permanent sound” (STĀYI) and our Lord’s “sound” is the real permanent sound. The Lord also sang in this way. Some persons aver, that this Gopi joined her own note, with the rhythm of the instruments, which were played (or clapping of hands?). This does not seem to be right. When the Gopi joined her own high sound along with the sound of the Lord, then the Lord gave her His abundant honour and appreciation and also blessed her, with whatever she had desired from the Lord! In this way, when the Gopis were blessed by our Lord, with so much inner-capacity, then their “external capacity” will indeed be manifold! That our Lord gave “great honour” to the Gopis — the purport of this saying, is that this Gopi was the best among them and these two Gopis symbolized the Lord’s Divine qualities of “opulence” (Aishwarya) and “valour” (Veeryam). The Lord’s 4 remaining qualities will be established by Him, in the other 4 Gopis. This will be understood through the later verses.

“Fame” always takes refuge in our Lord only. Thus the “bodily actions” of the two Gopis are being described through the verses 11 and 12. One Gopi puts now her hand on the shoulder of our Lord and this is described in the following verse.

कीर्तिर्हि भगवन्तमेवावलम्बते. अतः कायिकं व्यापारं द्वयोराह काचिदिति.

काचिद्वासपरिश्रान्ता पार्श्वस्थस्य गदाभृतः ।

जग्राह बाहुना स्कन्धं श्लथद्वलयमल्लिका ॥११॥

VERSE 11 Meaning: "One Gopi, having got physically tired due to the "Rāsa" dancing, whose bangles along with the garland of jasmine flowers had become loosened, took hold of our Lord's shoulders, who was standing nearby, with her hand. (The Lord's shoulders which carries the mace). In other words, she laid her hands on the shoulders of our Lord".

श्रीसुबोधिनी : रासेन परितः श्रान्ता स्वस्यैकस्मिन् पार्श्वे विद्यमानस्य स्कन्धं स्वबाहुना जग्राह. गदाभूत इति भगवतः स्थिरत्वाय. अधिकप्रयत्ने अन्यथा क्रियमाणे रासो भज्यते. परिश्रमो रसाधिक्याद्, अन्यथा रसार्थं प्रवृत्तिर्न स्यात्. मण्डलपरित्यागे मण्डलसिद्ध्यर्थं भगवतापि हस्तग्रहणं सम्भवति. अत एकस्मिन् पार्श्वे भगवानेव. पार्श्वभागे विद्यमानस्य भगवतः कण्ठग्रहणं वृक्षाधिरूढालिङ्गनं भवति. भगवता पूर्वं कण्ठे सा गृहीता, तथापि भगवान् गृहीत इति मित्रवत् स्थितिः स्यादिति तन्निवृत्त्यर्थमाह श्लथद्वलयमल्लिकेति, श्लथन्ती वलयाकारा मल्लिका यस्याः. कबरे वलयाकारेण मल्लिकामाला बद्धा, सा च शिथिला जातेति वैकल्यं प्रदर्शितम् आप्तता च प्रदर्शिता ॥११॥

SRI SUBODHINI: Physically exhausted, one Gopi, placed her hands on the nearby standing Lord's shoulder.

Our Lord carries His mace always. Even after the tired Gopi had taken the help of our Lord's shoulders, our Lord was able to keep up the rhythm of the dancing, in the circle (as He carries His weapon, the mace). If it was otherwise (i.e. the Lord as having to put more effort to keep up the rhythm of dancing, when the Gopi had put her hands on His shoulder) then this "dancing" would have been interrupted.

This "tiredness" of the Gopi was caused by the rise of the Divine bliss in her and it was not due to the "exhaustion" of her body! If it was due to her "bodily" reasons, then the Gopi will not be able to absorb the "Divine" bliss anymore from the Lord. On leaving this

‘circle’ due to placing her hands on the shoulder of our Lord, the Lord might have put efforts, with a view to break this “circle” by taking hold of the hands of the other Gopis too! In this way, at one end, only our Lord will remain, without this Gopi. By putting her hands on the shoulders of our Lord and embracing Him — this sort of “embrace” is compared to the “embrace” of the creepers on to the trees. This mutual actions of our Lord putting His hand on her neck and later the Gopi placing her hand on His shoulder may be construed as an “act” between good friends only. Shri Sukadeva clarifies this by telling, that this was not merely an “act” of friendliness, but it was an expression of great love which the Lord had for this Gopi. This is exemplified through the loosening of the fragrant jasmine flowers which were woven into the hairdo of the Gopi. Here the exhaustion of the Gopi has been shown, due to the vigorous dancing and this also shows the “close belonging” of the Lord to this Gopi. (i.e. Lord’s goodwill and love).

तत्रैकांसगतं बाहुं कृष्णस्योत्पलसौरभम् ।

चन्दालिप्तमाघ्राय हृष्टरोमा चुचुम्ब ह ॥१२॥

VERSE 12 Meaning: “Another Gopi, from this circle, began to enjoy the sweet fragrance of the Lord’s hands, which were placed on her shoulders — the hands which had the fragrance of lotus flowers and fresh sandal paste — she got horripilation due to this, and she kissed the hand of our Lord, due to sheer ecstasy.”

श्रीसुबोधिनी : अन्या पुनः स्वस्य एकांसगतं बाहुम् उत्पलापेक्षया अधिकपरिमलयुक्तं चन्दनेनालिप्तं बाहुमाघ्राय अन्तःप्रविष्टामोदा पूर्णानन्दा सती हृष्टरोमा बाहुमेव चुचुम्ब. रूपस्पर्शो पूर्वमेव स्थितौ, गन्धरसयोरप्यनुभवं कृतवतीति. हेत्याश्चर्यं. तत्रेति तस्मिन्नेव समये, तत्रैव भगवति वा.

उभयपार्श्वस्थयोगोपिकयोस्तथा सति विनियोग उक्तो भवति. एकांसगतमिति वा. सैव तथा कृतवतीति केचित्. सदानन्दत्वात् सर्वत्रैव समरसता. उत्पलं हि रात्रिविकासि, तत् स्त्रीणां मनोज्ञम्. आघ्राणे चन्दनजसौरभमेव न हेतुः किन्तु ततोऽपि विलक्षणं साधारणजनावेद्यं तदपेक्षयापि सौरभयुक्तत्वेनात्य-लौकिकभाववतीनामेव वेद्यम्. सहजसौरभमित्यपि ज्ञापनायेदं विशेषणम्. चन्दनालेपः विवेकधैर्यनाशनार्थः. घ्राणेनान्तःप्रवेशमस्या विशेषः. एषा श्रीरूपा ॥१२॥

SRI SUBODHINI: Another Gopi, felt the sweet fragrance of the fresh lotus flowers and the sandal paste applied thereon, in the hands of our Lord. She smelled this fragrance and became very joyful and due to this total "bliss", she experienced horripilation and as an "act" of ecstasy, she "kissed" the Lord's hands. The Gopis had the "Darsan" and the "sacred touch" of our Lord, even from the first instance. They now experienced His fragrance and bliss also. In the verse the word "Ha" (yes indeed) has been used to indicate "astonishment". In the verse, the word "there" (Tatra) carries two meanings" (1) at the same time, (2) in the Lord. By explaining like this, the "bliss" conferred by our Lord on both these Gopis (on His two sides) is understood.

In the verse, the words "the hands which is laid on the shoulder" can explain two facts: (1) the one hand which has been placed on one shoulder, (2) the hand which has been put on the shoulder of another Gopi. From this, we can clearly make out that this Gopi is different from the Gopi referred to in the 11th verse earlier. The former one symbolized the Lord's quality of "fame" (Keerthi) and this Gopi symbolized the Lord's quality of "Sri" (wealth).

The bliss of our Lord is retained by Him in His lips.

Then why did the Gopi “kiss” the hands? This doubt is removed by our Shri Mahāprabhuji, by saying, that the Lord is of the “Divine form of eternal bliss” (Sadaanandaroopa) — i.e. in our Lord bliss is spread all over His “body” and all or anyone of His “body’s” parts always contain the same “bliss” or Aananda!

In the verse, the word “blue lotus” (UTPAL) has been used to denote that this lotus blossoms only in the night, and hence this lotus always attracts the minds of women. That the Lord had the fragrance of fresh sandal paste in His arm was not the correct reason for the “smelling” of the hands done by this particular Gopi, but the Lord had a “special fragrance” which ordinary people will never be able to understand and this “fragrance” could be felt only by this Gopi, who had supernatural Bhāva or love for our Lord. This was the real reason.

This “special” feature has been given also due to the fact, that in our Lord, there is always a natural “fragrance”. The sandal paste was applied by our Lord, with a view to shake the faculties of “discrimination” (VIVEKA) and “courage” (DHAIRYAM) so that the Gopi did not even think, for a moment, as to how she will kiss the hand of our Lord, in the presence of the other Gopis?!

By “smelling” the hand of our Lord this “fragrance” went and entered into the inner-mind of the Gopi and this is the “special” characteristic of this Gopi. This Gopi symbolized our Lord’s Divine quality of “wealth” (Sri).

Our Lord was chewing betel leaves along with betel nuts. One Gopi accepted this chewed betel nuts to herself, as a disciple will accept and absorb from his Guru, the knowledge being imparted, after firstly performing “service” to him. In other words, one Gopi had worshipped

the Lord, with the offering of the betel leaves and nuts, to the same Gopi, our Lord blessed by giving her, the chewed betel leaves and nuts. With this gracious gesture, the Lord made her “spiritually wise” (Jnānavati) — a veritable symbol of Jnāna — this is explained in the next verse.

कयाचिद्भगवद्वृहीतताम्बूलं ज्ञानवद्वृहीतमित्याह कस्याश्चिदिति.

कस्याश्चिन्नाट्यविक्षिप्त-कुण्डलत्विष-मण्डितम् ।

गण्डं गण्डे सन्दधत्या प्रादात्ताम्बूलचर्वितम् ॥१३॥

VERSE 13 Meaning: “The Gopi, whose ear ornaments were swaying due to the dancing and were shining brilliantly, enhancing the beauty of her cheeks; now placed her cheeks to the cheeks of our Lord and the Lord, in turn, gave her, who was standing very close to Him, His chewed betel leaves into her mouth.”

श्रीसुबोधिनी : कस्यैचित् ताम्बूलचर्वितमदादिति. स्वगण्डं भगवद्गण्डे सन्दधत्या इति तस्या अपेक्षा लाघवं च सूचितम्. सम्मुखत्वाभावेऽपि लाघवेनैव प्रादात्, अनेन तस्यै स्वविद्या दत्तेति ज्ञापितम्. तेनेयमेवोपदेष्ट्री भगवदसन्निधाने सर्वासां भविष्यति. तस्याः विद्यायोग्यतां वक्तुं लौकिकक्रियाज्ञानशक्तिमत्त्वमाह नाट्यविक्षिप्त- कुण्डलत्विष-मण्डितमिति. नाट्येन विक्षिप्तस्य कुण्डलस्य त्विषा मण्डितं गण्डम्, नाट्ये क्रियाशक्तिः प्रतिष्ठिता, कुण्डले ज्ञानशक्तिः. क्रियाशक्त्या विक्षेपोऽत्यभ्यासः. योगात्मकत्वात्, साधनानि वा. तस्य कान्तिरनुभवः, तेनालङ्कृता भक्तिः भगवत्प्रेम्णा सम्बद्धा. यथा सा भगवति रता एवं तस्यामपि भगवान् रतः. तत्रापि गण्डमिदं साध्यरूपा भक्तिरुच्यते. तां लक्ष्मीं प्रति मूलपर्यटनमिति लक्ष्मीवन्तं प्रति पुनः पुनरावर्तत इति ज्ञानताम्बूलयोस्तुल्यता चर्वितमिति साधनप्रयासाभावेन सिद्धदानम् ॥१३॥

SRI SUBODHINI: To one Gopi, our Lord gave the chewed betel leaves. This Gopi had intense urgent feeling

to be with the Lord. Due to this, she placed her cheeks on to the cheeks of our Lord, so that, our Lord was able to give her, His chewed betel leaves very easily, although the Gopi was not facing Him, directly. The words "gave" (PRADAAT) signifies that, our Lord, through His gracious gesture of giving the betel leaves, gave her "spiritual wisdom" (Jnana). The purport of this is that, when the Gopis, will feel later, the sorrow of "separation" from Him, then this Gopi, by giving them due instructions on "Jnana" will make them peaceful and realize the glorious exalted spiritual Divine nature of our Lord. She will also ensure that the lives of the Gopis are protected fully, through her spiritual wisdom. This Gopi also will enable all the other Gopis to attain our Lord, which is equivalent to the attainment of the Supreme Brahman.

The Lord gave "spiritual wisdom" to this Gopi and not to the other, due to the reason, that the Lord thought that this particular Gopi was, "deserving" to grasp the "spiritual wisdom" (Jnana) from Him! — as this Gopi had both qualities in her viz. "worldly action" — capacity thereof and the power of spiritual Jnana (Kriyasakthi and Jnanasakthi). This is explained by Shri Sukadeva through the words "swaying ear ornaments due to the dancing". Through dancing, her ear ornaments were swaying hither and thither, and due to the brilliance of the ear ornaments, her cheeks were also looking very brilliant. Here three points have been made.

- (1) The disturbance or swaying of the ear ornaments due to dancing.
- (2) The brilliance of the earrings.
- (3) The "illuminated" beauty of the cheeks, through the brilliance of the earrings, caused by dancing.

(1) In dancing, the "power of action" is present (Kriyasakthi). In the "ear-ornaments" (as they symbolize the "Sankhya" principle of our Lord = knowledge), the "power of knowledge" is established in them. In other words through the influence of the power of action on the power of knowledge or practice thereof! Moreover these ear-ornaments can symbolize the Lord's power of "Yoga" also. Hence all these "symbolizations" can be gauged from this reference. Thus, the practice and prevalence of the "Yogic" Sadhana (spiritual practice) of "control and discipline of one's senses (Sama-Dama), through this power of action!

(2) The meaning of the brilliance of the ear-ornaments- the "brilliance" of Jnana (spiritual wisdom) and the attainment of the result of practicing "Yoga" viz. the experience of the concentration of the mind.

(3) "The illumination of the cheeks through the brilliance of the earrings" or the significance of the beauty of the cheeks will be - As the cheeks symbolize "devotion or Bhakthi", this denotes the "Bhakthi" beautified through the brilliance of this experience.

Thus this entire sentence "due to the swaying of the ear-rings, caused by the vigorous dancing, the cheeks were remarkably beautified and the Gopi joined these cheeks with the Lord's", will have the following spiritual significance. THROUGH THE CEASELESS SPIRITUAL EFFORTS AND PRACTICE (DUE TO "KRIYA SHAKTHI - power of action) THE RISE OF "SPIRITUAL WISDOM" (JNANA) TAKES PLACE OR DUE TO THE PRACTICE OF CONTROL AND DISCIPLINE, THE RISE OF A PERFECT CONCENTRATED MIND (YOGA) - THE BEAUTY OF BOTH OF THESE SPIRITUAL

PRACTICES PRESENT IN THE GOPI—THUS ILLUMINED BY THIS BEAUTY OF BHAKTHI OR DEVOTION, DUE TO THEIR LOVE FOR OUR LORD THEY GOT MERGED IN THE LOVE OF THE LORD FOR THEM. IN OTHER WORDS IN THE SAME WAY THE GOPIS LOVED OUR LORD, THE LORD ALSO LOVED THEM.

Even in this “Bhakthi” or devotion, the cheeks of our Lord symbolizes the goal of attainment of pure and total devotion to our Lord. Due to the brilliance of the swaying ear-ornaments, the brilliance of the Gopis’ cheeks symbolized Goddess Laxmi’s brilliance and this love of the Gopi, represented by the cheeks met and merged with the cheeks of our Lord. Here the comparison between the betel leaves chewed by our Lord and spiritual knowledge is made — that like the “wealthy” person is surrounded by Goddess Laxmi, here the betel leaves chewed by the Lord was also given by the Lord, often! By giving this gift of the betel leaves, the Lord gave her the blessing of “full spiritual wisdom”, without much spiritual efforts on her part.

[TIPPANI: Shri Gosainji Prabhu Vittaleswara has said that the Summum Bonum of all “Vedanta” is the realization of the Supreme Brahman (the ultimate truth). The Lord, who symbolizes Rasa or bliss is the originator and author of all these Upanishads and other spiritual texts. The Lord due to his love for His devotee, gave the gift of His chewed betel leaves to this Gopi. The purpose of this gift was that this Gopi, who was given the “betel leaves” which symbolize the “knowledge of the Supreme Brahman” will now onwards look after the other Gopis, who will suffer sorrow caused by the separation from our Lord, in the future. On getting the realization of Brahman

one attains Brahman. Here this Gopi will attain our Lord, in the same way.

On the other side of our Lord, there was another Gopi who took the hand of our Lord, which symbolized detachment, (Vairāgya), power of action and was perfect in nature, and placed it on her heart and the same is described in the next verse.

अपरा पुनः वैराग्यात्मकं क्रियारूपमच्छिद्रं ज्ञाने सहायार्थं भगवद्भस्तं
स्वहृदये स्थापितवतीत्याह नृत्यतीति.

नृत्यती गायती काचित् कूजन्नूपुरमेखला ।

पार्श्वस्थाच्युतहस्ताब्जं श्रान्ताधात् स्तनयोः शिवम् ॥१४॥

VERSE 14 Meaning: "Another Gopi, from whose anklets and waistband a beautiful sound was coming, while dancing; she was standing near our Lord, getting tired of dancing and singing, she took the most blessed and auspicious lotus hand of our Lord Achyuta and placed it on her bosom."

श्रीसुबोधिनी : स नृत्यं गानं च कुर्वती स्थिता. तत्राभिनये यथान्यहस्तः स्थाप्यते, स्वहस्तो वा, तथा भगवद्भस्तमेव स्थापितवती. शाब्दं ज्ञानं तदर्थानुष्ठानं च तस्या वर्तत इति ज्ञापनार्थं नृत्यगानयोः कथनम्. कूजती नूपुरे मेखला च यस्याः, उपरि गानाभिनयनं पादयोनृत्यम् अतएव नूपुरयोर्मेखलायाश्च शब्दः. स च भावोद्दीपकः. अनेन तस्याः पूर्वस्थिता सर्वैव क्रियाशक्तिः सफलेति सूचितम्. एकस्मिन्नेव पार्श्वे विद्यमानस्य भगवतः श्रान्ता सति तत्तापहरणार्थं स्तनयोरधात्, तापहारकत्वमब्जस्य प्रसिद्धम्. श्रमो निर्वृत्तिसूचकः. स्वस्याः पूर्वक्रियापरित्यागो बाह्यतएवेति भगवत एकस्मिन् भागे स्थितिरुक्ता. भगवत्क्रियाशक्तेरक्षयत्वसूचनायाच्युतेति, अग्रे सम्बन्धस्यापि करिष्यमाणत्वात् तदविषयातार्थं च. नृत्यस्य पुनः कामाद्युद्बोधकत्वेन तापानाशकत्वमाशङ्क्याह शिवमिति, तदेव कल्याणरूपम्, आनन्दरूपत्वाच्च भगवतः ॥१४॥

SRI SUBODHINI: This Gopi was singing and dancing. During this dancing, on one's own chest either one's own, or the hand of another also is placed, sometimes. Due to this, this Gopi placed, the lotus like hand of our Lord on her bosom. This Gopi had full knowledge about the songs to be sung, during the dancing and how to dance properly in keeping with the song. She was acting the meaning of the song, through her face and hands and she was dancing also as per the song and rhythm. Due to this, her anklets and waistband were making rhythmic sounds! which in turn gave rise to great "bliss" (Rasa). Shri Sukadeva indicates, that all of her actions from the initial stage itself, became very successful.

This Gopi got tired after singing and dancing. She was now very eager to meet our Lord, as the Lord had caused the rise of "bliss" in her. This in turn caused the sorrow of separation and she took the lotus-like hand of our Lord, who was very near to her, and placed the same on her bosom. As the Lord's hand has the cooling quality like that of a lotus flower, her sorrow was removed and mitigated. This Gopi had stopped her dancing etc., but it was only her "external" behaviour, as she desired to continue "dancing" from her inside mind and for this sake only, our Lord was staying, on one side, very near to her.

In the verse, our Lord's Holy name of "Achyuta" has been given — to denote that our Lord's "power of action" is "unlimited" and has no "decline" at all at any time! The Lord will bless the Gopis with His Divine "union", which will never break or decline. The lotus like hand of our Lord originated the desire in the Gopi for this "blissful oneness" with the Lord, and how will the Lord pacify and mitigate the sorrow of the Gopi, caused by

“separation” from Him,’ with His lotus like hands? With a view to remove this doubt our Shri Mahāprabhuji says, quoting the word “Sivam” (auspiciously blissful and Holy) to indicate that our Lord is of the Divine form of Aananda or bliss. Due to this, all the parts of His body are also of the Divine form of Aananda or bliss — hence capable of removing the sorrow of everyone. This Gopi symbolized the Divine quality of our Lord of “Vairāgyam” or detachment.

[TIPPANI: Shri Gosainji Prabhu Vittaleswara has said this on this verse: Due to placing of the lotus like hand of our Lord, this Gopi was blessed by our Lord with “Vairāgyam” or detachment, and with a view to enable the fruition of the “Jnana”, which the Lord had blessed her with, the Lord’s limitless power of action acted now and this grace caused the fruition of her efforts. If “detachment” had not arisen in her mind, she would not have been able to put up with the sorrow of “separation” from the Lord! If she was not able to put up with this sorrow, how can she advice another to do so? (i.e. no one will listen to her!) Thus through “detachment” and the “power of action” (of our Lord), she became capable of utilizing her “Jnana” properly. She was also able to give “instructions and advice” to others, and attained her desired results also. Thus we can say, very rightly, that by putting the Holy hand of our Lord, on her bosom, she was able to accomplish, successfully, all of her tasks!

From their very nature or quality, there are differences among the Gopis but “Dharmi” (our Lord) was not different, as our Lord always had the same 6 Divine attributes in Him, like opulence (Aishwarya) etc. Hence, here, nothing was considered as inappropriate i.e. the Gopi with the spiritual wisdom (Jnana) was different from

the Gopi, with detachment or Vairāgyam and how can there be “oneness” in both of them? — such considerations do not arise at all. There was perfect oneness in all of them, due to the grace of our Lord, although their own nature showed differences. But the Lord caused this “oneness” in them.]

In this way, after describing the nature, behaviour and attitude of 6 Gopis, now a description is being done of the “ordinary” Leelas, which the Lord enacted with all the Gopis, through the next verse.

एवं षण्णां स्वरूपमुक्त्वा स्वरूपेण सर्वासां साधारणीं लीलामाह गोप्य इति.

गोप्यो लब्ध्वाच्युतं कान्तं श्रिय एकान्तवल्लभम् ।

गृहीतकण्ठ्यस्तद्गोभ्यां गायन्त्यस्तं विजह्निरे ॥१५॥

VERSE 15 Meaning: “The Gopis attained our Lord Achyuta, who is the highest beloved of Goddess Laxmi, as their own loving beloved. Our Lord blessed the Gopis by putting His Holy hand on their shoulders. In this way, the Gopis had the Lord’s hands on their shoulders and they now began to sing the glory of our Lord and enacted the Divine Leelas with the Lord.”

श्रीसुबोधिनी : अच्युतः कान्तो भगवानेव भवति, अन्तर्बहिश्च नित्यानन्ददायी. अतएव सर्वस्त्रीणां मूलभूतायाः श्रिय एकान्ततो वल्लभः परमः प्रियः तादृशं लब्ध्वा तमेव गायन्त्यो विजह्निरे. ननु परमानन्दे प्राप्ते क्रियाया अपगम एवोचितः, न तु पुनः क्रिया, तत्कथं विहार इति चेत्, तत्राह तद्गोभ्यां गृहीतकण्ठ्य इति, भगवत्क्रिययैव व्याप्ताः, न तु स्वक्रिया काचित्, कण्ठे क्रियायाः स्थापितत्वाद्दानं क्रिया च सम्भवतः. इयं क्रिया शक्तिरूपेति स्वातन्त्र्यं तासां निरूपितम् ॥१५॥

SRI SUBODHINI: Our Lord Achyuta, was their beloved. Our Lord always confers “bliss” to His devotees,

of the “outer” and the “inner” kind! And due to this reason only, our Lord is the beloved Swami (Master) of Goddess Laxmi, who is the origin for all “women” (i.e. from Goddess Laxmi all women have got originated) — being Her highest beloved, with intense love and bliss. Having attained a “husband” like our Lord Himself, the Gopis became very joyful, and while singing the glory of our Lord, participated in the loving games, enacted by our Lord. When a devotee attains the “highest bliss” of our Lord (Paramaananda), then, it is appropriate to stop all physical actions. But here the Gopis are seen doing various “actions” even after attaining our Lord Himself! How? Our Shri Mahāprabhuji explains, removing this doubt, that the Lord, by putting His hands on them by Himself, had infused into them, the “power of action” (KRIYASHAKTHI) and these “actions” on the part of the Gopis are our Lord’s own “actions” only. Our Lord established this “power of action” on the neck of the Gopis (by His placing the hand there) and that is why, actions of playing games and singing took place simultaneously.

After this, our Lord and the Gopis, danced like “Rādhā and Dāmodara” and this is described in the next verse.

अतः परं राधादामोदरवदुभयोर्नृत्यमाह कर्णेति.

कर्णोत्पलालकविटङ्ककपोलधर्म-

वक्त्रश्रियो वलयनूपुरघोषवाद्यैः ।

गोप्यः समं भगवता ननृतुः स्वकेश-

स्रस्तस्रजोभ्रमरगायकरासगोष्ठ्याम् ॥१६॥

VERSE 16 Meaning: “The Gopis had worn the lotus flowers in their ears. The lotus like faces were shining

brilliantly, with the increased auspiciousness (Shree) due to the dark tresses, adorning their cheeks and the droplets of perspiration. The flowers from the garlands worn by them, in their hairdo were falling. They now began to dance before our Lord, in this Rāsa circle, where the bees were singing, and sweet rhythmic sounds were made by the jingling of their bangles and anklets, which acted as the musical instruments.”

श्रीसुबोधिनी : रासार्थमेवैतदपि, परं प्रत्येकं रस उत्पद्यत इति गोष्ठीमात्रमुक्तम्, उभयोर्गाढनृत्ये विनियोगात् भ्रमरो गायकः, वाद्यं तु पूर्ववदेव भविष्यति. तदाह वलयनूपुरघोषवाद्यैरिति, वलयानां नूपुराणां घोषशब्देन किङ्किणीनां शब्दाएव वाद्यशब्दाः. अत्यन्तं नृत्याभिनिवेशार्थं स्वकेशात् स्रस्ताः स्रजो यासामित्युक्तम्. (यद्वा गायकास्तु भ्रमरा निरूपिताः, ते च मकरन्दार्थिनः, स च पुष्पेष्वेव तिष्ठति, तानि च वियुक्तानि तद्रहितानि च भवन्तीति स्वनृत्यानुरूप-गानकरणाद् अतिप्रसन्नास्तेभ्यः स्रजएव दत्तवत्यः. अन्यथा रसार्थं स्वकेशेषु शोभाहेतुत्वेन धृतानां तासामुपेक्षा न भवेत्. तेन भ्रमराणां गाननैपुण्यं प्रभुप्रियाणां च तदभिज्ञत्वं च ध्वन्यते.) नृत्यारम्भे तासां शोभामाह कर्णेति. अन्यथा पूर्वोक्तनृत्येन श्रान्तानां पुनर्नृत्यमनुचितमेव स्याद्; न वा रसालम्. कर्णे उत्पलस्थापनं तस्य अपातने चातुर्यार्थम्, तत्सहिता अलकाः भ्रमरा इव रसपातारः, तेषां विटङ्कः अलङ्करणरूपं स्थानम्, एतादृशौ कपोलौ. तत्र यो धर्मः अन्तरुद्रतश्चमजलं नृत्याभिनिवेशाज्जातं तैः कृत्वा वक्त्रे श्रीरलौकिकी काचित् सम्पन्ना, यथा मुक्ताभिर्मण्डितं भवति कपोलद्वयम्. अनेन मुखे श्रमो निवारितः, ताभिः सह भगवतो नृत्ये अनुभावकश्च भवति, स्वतो वा. क्रीडानिवृत्तिरनेन सूचिता. गोप्य इति भगवतएव तासामेतावत्त्वं न स्वत इति ज्ञापितम्. अतो भगवता समं यथा यथा भगवान् नृत्यति तथा तथा ता अपि नृत्यन्तीति ॥१६॥

SRI SUBODHINI: This “dancing” was done to bring out the “Divine bliss” in them and during this “dancing” the Lord conferred His Divine Rasa or bliss on each of the Gopis. That is why, the word used here is

“group” (together — GOSHTI) instead of the words “play” or “games”. In this vigorous dancing, our Lord and the Gopis were seen together. In the previous “dance” there was one Lord Krishna between two Gopis. In this “dancing” the bees were the “singers”; the musical instruments, which would give rhythm and melody will be the sweet rhythmic sounds made by the anklets and the bangles. In this way, playing the “musical instruments” and “singing”, flowers from the garlands worn on the hairdo, were seen falling on the ground, due to the intense and vigorous dancing which was performed.

[Shri Gosainji Prabhu Vittaleswara, in his independent commentary on this verse says: The Gopis were fully in the know of how to appreciate the bliss or Rasa in this “singing”. Hence, on their seeing the efficiency in the singing by the “bees”, appreciating their proficiency, decided to give them “presents and gifts” which the bees will eagerly accept. They gave up the flowers, laden with honey from the garlands, worn by them on their hairdo. Otherwise, they would not have given up these garlands at all, which they had worn to beautify themselves, with a view to please our Lord.]

A beautiful description is being given about the “brilliance” of the Gopis. Shri Sukadeva specifically refers to their “radiant” faces to denote, that they were not tired due to the previous “dancing” done i.e. even now they were shining without any tiredness. If they were tired, then they would not be able to enjoy the “bliss” which the Lord will confer on them.

The Gopis were wearing lotus flowers on their ears in such a way, that these will not fall, while dancing. This shows the dexterity in their actions. On the upper portion

of the lotus flowers, strands of hair resembled the bees, drinking the nectar from the flower! Their cheeks beautified the black tresses. During their dancing, due to intense desire to dance more, perspiration droplets were seen on the cheeks, which created a supernatural beauty — as though both of their cheeks were adorned with shining pearls! This also showed, that they had attained freshness again, having got rid of their tiredness and stress. “Bliss” came to be manifested and experienced through these “adorned” cheeks during this dancing. This also indicates that the Gopis could never stop these “Leelas” through their own volition i.e. they could never stop this dancing on their own capacity!

The Lord was always with them during this dancing of the Gopis, and was due to our Lord's grace and power only, they were able to dance, matching the “dancing” which the Lord did! In other words, the Gopis followed the way the Lord did His dancing!

With a view to increase the “bliss” or Rasa which got manifested during the above dancing, our Lord now began to confer the bliss of His Divine self, in many ways. This is described in the next verse.

एवं प्रादुर्भूते रसे अत्यन्तोद्गमनार्थं साक्षात्कामशास्त्रोक्ताश्चेष्टा निरूपयति
एवमिति.

एवं परिष्वङ्गकराभिमर्श-स्निग्धेक्षणोद्दामविलासहासैः ।

रेमे रमेशो व्रजसुन्दरीभिर्यथार्थकः स्वप्रतिबिम्बविभ्रमः ॥१७॥

VERSE 17 Meaning: “Like a small boy plays with his own shadow (in a most innocent and “abandoned” way), in the same way, our Lord, who is the consort of Goddess Laxmi, enacted His Divine Leelas with the Gopis, through deep and warm embrace, touch with hand,

looking at them with great love, free play, laughter and others."

श्रीसुबोधिनी : आलिङ्गनादयस्तत्र निरूपिताः. एवमेव रसोद्गमनार्थं **परिष्वङ्गः** आलिङ्गनं, ततः **कराभिमर्शः** तत्तदवयवेषु भगवद्धस्तस्पर्शः, ततः **स्निग्धेक्षणं** भावोद्गारि, तत **उद्दामो विलासः** अमर्यादो भोगः, ततो **हास्यानि** पूर्णमनोरथानाम्. एवं परिष्वङ्गादिहासान्ताः सर्वासु. ननु प्राकृतीभिः कथं रेमे? तत्राह **रमेश** इति, रमाया ईशः, सर्वत्र तासु रमापि भगवदाज्ञया निविष्टा. ता अपि अधिष्ठानयोग्या इत्याह **व्रजसुन्दरीभिरिति**. नन्वात्मारामः कथमेताभिः रेमे? लक्ष्मीस्तु ब्रह्मानन्द इति रमणमुचितमपि. एतास्वावेशोऽप्यनुचितः ब्रह्मभावाभावादिति चेत्, तत्राह **यथार्थक** इति, बालको हि दर्पणजलादिकं पुरतः स्थापयित्वा तत्र तत्रात्मानं पश्यन् रमते तथा भगवानपि स्वसामर्थ्यं स्वरूपं वा तत्र स्थापयित्वा ब्रह्म ब्रह्मानन्दं चाविर्भावयित्वा रेमे. नन्वेतदप्यनुचितं, किमनेनेति चेत्, तत्राह **यथार्थकः**, यथा बाललीलां कृतवान् तथैतदपि कृतवानित्यर्थः. (यद्वा. कदाचित्प्रकारसाम्येऽपि नैतद्रसानुभवो लक्ष्म्यां भवितुमर्हति किन्त्वेतास्वेवेति ज्ञापयति पदद्वयेन **रमेशो व्रजसुन्दरीभिरिति**, **रमाया ईशः** स्वामी भर्तेति यावत्. एतास्तु **व्रजसम्बन्धिन्योऽन्यसम्बन्धिन्यः सुन्दर्यो**, न तु विवाहिता इति. रमारमणदशायां एतादृग्रसानुभवो नोभयोरपि सम्भवति, रसस्वरूपस्यैव तादृशत्वादिति भावः. नन्वीश्वरे नेदमुचितमित्यत आह **यथार्थक** इति, "सम्मुष्णन् नवनीतमन्तिकमणिस्तम्भे स्वबिम्बोद्गमं दृष्ट्वे"त्यादिवाक्यनिरूपितमुग्धलीला वान्यथा निरूप्यते, पूर्णज्ञानोऽपि तद्रसस्वरूपस्य तथात्वात्. तथेहापि "रसो वै स" इति श्रुतेरिदं सर्वं रसमध्यपातित्वेन स्वरूपात्मकमेवेति तदुच्यत इति नानुपपत्तिः काचित्, शङ्कायाएवानुदयादिति भावः.) एतेन यथा प्रभुस्तद्भावो वा तथैता एतद्भावोऽपीति ज्ञापितं भवति तथा प्रतिबिम्बस्वभावात्. अत्र रमणं बहुनामप्येकदा भवति द्वयोश्च. अग्रे तु प्रत्येकपर्यवसानं वक्ष्यति ॥१७॥

SRI SUBODHINI: Our Lord embraced the Gopis with a view to confer the bliss of His Divine self. He then touched them with His auspicious hands, saw them with so much gracious love, which increased the love of

the Gopis for Him. Then, He blessed them with the bliss (Rasa) of His Divine self. After this attainment of the “highest bliss” from our Lord, and having got their wishes fulfilled, the time for laughter, and other “games” came. Our Lord embraced and conferred the bliss of His Divine self with each of the Gopis. Now is this possible i.e. how can He confer His Divine bliss on these ordinary humans? Answering this, our Shri Mahāprabhuji says, that the Lord is the husband of Goddess Laxmi. Hence, taking “orders” from the Lord, Goddess Laxmi entered into each of the Gopis and this made the Gopis the “vehicles” for the acceptance of the bliss of our Lord’s Divine form (Swaroopaananda) and that is why the words “beautiful Vraja women” have been used. Although our Lord never needs any “bliss” from outside, as His own self is “blissful” and He revels in Himself only, and always enacts His Divine Leelas with her. (Goddess laxmi)

A question may arise, as to how the Lord could infuse the entry of Goddess Laxmi into these Vraja women, as they were not symbolic or represented the Supreme Brahman (as Goddess Laxmi is the symbol of Brahhmaananda), our Shri Mahāprabhuji answers, by citing Shri Sukadeva’s reference in the verse, which says “like a boy”! Boys after seeing their own reflection in water and or on glass pieces play with their “images”! Our Lord also established in these Gopis His own capacity and His own Divine self, inspiring the rise of Brahman and the bliss of Brahman in them, and enacted His Divine Leelas. Even after this, if the question is asked about the “inappropriateness” of all this, the only answer is these games were enacted “like a boy or children” – like the Divine Leelas enacted by our Lord, when He was a small boy – that, here too, these Leelas are also of the same category!

[Shri Gosainji Prabhu Vittaleswara has said like this: Although the Lord acted in the same way, this exalted experience, which the Gopis had, could not occur to Goddess Laxmi. This becomes clear through the use of the two words "husband of Rama (Goddess Laxmi) and "the beautiful Gopis of Vraja". Our Lord is the master and husband of Goddess Laxmi and these Gopis were "married" to others in Vraja. At least they were not married to our Lord. In the Divine Leelas enacted by Goddess Laxmi and our Lord, this exalted experience could not be enjoyed, as the nature of "bliss" (Rasa) of our Lord is of such a nature. If someone was to say, that the Lord Himself should not have come down to this level, then the same answer is given — that the Lord acted as "children" will act! When He was a small boy, after stealing butter, He saw His own reflection on the jewel studded pillars in His house and began to remonstrate with His own reflection, in a very innocent way! — as though He did not have any knowledge about Himself and His own creation! The "bliss" or Rasa of His Divine Leelas enacted during His childhood are all innocent and of this nature. The Holy Vedas say, "The Lord is bliss (Rasa) only" (RASO VAI SAHA) and everything created and everyone is full of this "bliss" of our Lord and it is He, who has taken all these forms and names. In view of this, there is nothing odd or inappropriate in any one of our Lord's actions. No doubt also can emerge on these Divine Leelas performed by our Lord with Himself only.]

In this way, whatever was the "Bhāva" or attitude experienced by the Lord, the Gopis had also the same "Bhāva" or attitude — a true reflection is the same as the original "reflected" person. Here our Lord enacted His Divine Leelas with many Gopis, at the same time and

being together with two Gopis also. The enactment of His Divine Leelas with each of them will be explained later.

In this way, when the Gopis, forgot their bodies due to the conferring of the bliss of our Lord's Divine self (Swaroopaananda) and the infusion into them of His own Divine qualities, and merged themselves into the "Mahā Rāsa". The nature of the "result" obtained by them, is being explained in the next verse.

एवं सर्वभावेन भगवद्धर्मावेशे तासां देहादिविस्मरणपूर्वकं महारसाभिनवेशमाह तदङ्गेति.

तदङ्गसङ्गप्रमदाकुलेन्द्रियाः केशान् दुकूलं कुचपट्टिकां वा ।
नाञ्जः प्रतिव्योढुमलं व्रजस्त्रियो विस्रस्तमालाभरणाः कुरुद्वह ॥१८॥

VERSE 18 Meaning: "Oh scion of Kuru race! Due to this intimate Divine Leelas enacted by our Lord, the Gopis now felt the highest bliss throughout their bodies and their garlands and ornaments were seen strewn about, as they were unable to retain their hairdo, clothes and upper clothes in their own places". (Due to the Divine bliss conferred by our Lord and due to their forgetting their own bodies).

श्रीसुबोधिनी : तस्य भगवतः अङ्गसङ्गेन यः प्रकृष्टो मदो देहादिविस्मारको भाव उत्पन्नः तेन आकुलानीन्द्रियाणि यासाम्, सर्वा इतिकर्तव्यतामूढा जाताः. ततः केशपाशं परिहितदुकूलं कुचपट्टिकां वा स्वयमञ्जसा सामस्त्येन प्रति सम्मुखतया विशेषेण वोढुमलं न जाताः पुनरल्पेनैव तथाविधा जाता इत्यत्र हेतुमाह व्रजस्त्रिय इति. श्रमोऽपि जात इत्याह विस्रस्तमालाभरणा इति, आकुलेन्द्रियत्वात् विचारो लौकिकः, गोपिकात्वात् पारमार्थिकः, श्रमान्न दैहिकः; अत आद्यन्तमध्येषु तासु युक्ता भगवतैव धृताः न ताभिरित्यर्थः. यद्यप्यन्यप्रतीत्या ध्रियमाणा इव तथापि न स्वतो धारणम्. कुरुद्वहेति सम्बोधनमभ्रमाय विश्वासाय च ॥१८॥

SRI SUBODHINI: Due to the Divine “touch” of our Lord, the Gopis got the Divine ecstasy and bliss, which made them forget their own bodies! They now forgot to take care of their hairdo, the clothes worn on their bodies and others.

Thus, a mere “touch” from our Lord made them forget their bodies and they lost all of their “discriminating” powers — as they were Gopis of Vraja! Due to the hectic dancing, the garlands and ornaments were disturbed and strewn about. Due to the ecstasy of their joy, they forgot their “worldly” affairs and priorities. As they were Gopis of Vraja (ignorant/innocent village women), they could not think of the “eternal spiritual” factors also (Paramaārtha). Due to tiredness, they could not think of their bodies also. At this time, our Lord Himself, rearranged their hairdo, clothes and others, although it looked as though, (for others) that the Gopis themselves had rearranged their own hairdo etc. (i.e. the Lord had done this task so perfectly).

King Parikshit has been addressed as “the scion of the Kuru clan” — to denote that the king was an exalted soul from the famous Kuru clan and hence, the king should not get any doubt on the Divine Leelas of our Lord, being explained to him, by Shri Sukadeva — that the king should trust in him and the king, being “deserving” to be told about these Divine Leelas (as he is a sincere and true devotee of our Lord).

After explaining the Divine Leelas enacted by our Lord, with the Gopis, as a “group”, by the next verse, Shri Sukadeva describes that the knowledge about these Divine Leelas did not occur to anyone else. To substantiate this, he is referring to the “amazement” expressed by the “celestial women” and the “moon”!

एवं समुदायलीलां निरूप्य तस्याः परिज्ञानं केषामपि न जातमिति वक्तुं देवस्त्रीणां चन्द्रस्य च विस्मयमाह कृष्णोति.

कृष्णविक्रीडितं वीक्ष्य मुमुहुः खेचरस्त्रियः ।

कामार्दिताः शशाङ्कश्च सगणो विस्मितोऽभवत् ॥१९॥

VERSE 19 Meaning: “On witnessing the Divine Leelas enacted by our Lord with the “group” of the Gopis, the celestial women, dazed, began to yearn for the Divine bliss of our Lord, and the moon, along with the entire gamut of the circle of stars got astonished and amazed.”

श्रीसुबोधिनी : नहि कस्याश्चित् पतिः परमानन्दो भवति. नहि निरानन्देनानन्दो दातुं शक्यते, “एष ह्येवानन्दयाती”ति श्रुतेः ‘एवं’कारेणैतरनिषेधश्च. तत्रापि विशेषेण ब्रगीडा, नहि जीवो विशेषक्रीडां जानाति, खेचराणां स्त्रिय इति तासां सर्वदर्शनार्थं भगवद्भक्तो वरो निरूपितः; स्त्रीणां च दर्शनं न दोषाय. तासां मोह एवोत्पन्नो न तु परिज्ञानं रसो वा. लौकिकोऽपि चन्द्रो दृष्टवान्, सोमात्मकत्वाद् देहस्य, “सोमः प्रथम” इति श्रुतेश्च. साधारण्यश्च स्त्रियः. तथापि तस्य दर्शनं तस्यैव हितकारि न भवतीति निरूपयितुमाह शशाङ्क इति. स हि कलङ्की, आनन्दमयोऽपि. सगणो नक्षत्रसहितः तेनोदीपनेऽपि न तस्यान्यासु चित्तसम्भवः चकारात् सोऽपि मुमुहे. यथा पुनरेताः मोहनानन्तरं पुनःपुनर्दर्शने उद्बुद्धकामा जाताः, “गत्वास्माभिरपि कामरूपतया क्रीडा कर्तव्ये”ति कामार्दिता जाताः, तथा चन्द्रोऽपि भगवति निवेशनार्थं यत्नं कृतवान् अतः कामार्दितो जातः. अनेनाग्रे निसर्गात् सुखमिति पक्षे उपपत्तिरुक्ता— अस्यैव चन्द्रमस्य अंशास्ततो निर्वाध्यन्त इति. अन्यथा “सहस्रवणान्मुक्तिरि”त्येतत्सूत्रं विरुध्येत, सहस्रवणाभावात् किञ्च, सगणः स्वस्त्रीसहितोऽपि विस्मितो जातः, विस्मयरस एवोत्पन्नो नान्यो रस इति ॥१९॥

SRI SUBODHINI: No one’s “husband” can be of the Divine form of eternal bliss (Paramaananda-roopa). He who is without any joy or bliss, how can he confer joy

and bliss to others? In the scriptures it is mentioned clearly that “only He can confer eternal Aananda” – the words “only He” reemphasizes that our Lord, who is the Supreme Brahman only can bless everyone with eternal joy and bliss. (i.e. others can give only sensual pleasure). Moreover, the soul or Jiva is not aware of the special Divine Leelas or actions which can confer this “bliss” of our Lord. The Jiva is not aware of this.

The women of the celestial gods witnessed these Divine Leelas, as they were blessed with the capacity to witness these Leelas, by the Lord Himself. There is nothing wrong on the part of women, to witness these Leelas. But after witnessing these Leelas, the celestial women got into a delusion or daze – but could never understand or experience the Rasa or bliss. As the scriptures say “the moon is established as first” – as the body has been made of the quality of the “moon”, the “moon” also was able to witness our Lord’s Divine Leelas. But, once again, as this worldly “moon” had the “blemish” (dark spots), it could not also understand or appreciate our Lord’s Divine Leelas. But the “Divine” moon is full of bliss and joy. This “moon” was surrounded by the circle of stars. Even then, the moon’s mind was not infatuated or attracted to others. The word “and” (Cha) used here, denotes that the moon also got “astonished or dazed” like all others. The celestial women, on seeing the Lord’s Divine Leelas, again and again, began to yearn for the bliss of the Lord and desired to participate in His Rasa! In the same way the “worldly” moon also. The “Divine” moon desired to enter into our Lord, but got infatuated in turn! Although the “Divine” moon was with his “wives” (the stars) he became only “astonished” and did not attempt to fulfill his “desires” or got infatuated into any other “Rasa”.

In this way, the Lord conferred His own bliss,, by enabling the entry of the physical “worldly” attitude of the “moon” of the Gopis into His own “Divine” moon, consisting of His own “Bhāva” or nature (i.e. the Lord divinized their desires and conferred His own “Swaroopaa-nanda” bliss). During their prayers made to Devi Kātyayani, the Gopis had prayed for, “let the son of Nandagopa become our husband” and with a view to fulfill their desire, our Lord had granted them the boon at that time. With a view to fulfill His own boon, the Lord enacted His Divine Leelas with each individual Gopi and this is being described by the next verse.

एवमाधिभौतिकानामाधिदैविकस्य च भगवदुत्पादितरसाभिनिवेशमुक्त्वा
“नन्दगोपसुतं देवि पतिं मे कुर्वि”ति प्रत्येकप्रार्थनया व्रतं कृतमिति प्रत्येकं
रेम इत्याह कृत्वेति.

कृत्वा तावन्मात्मानं यावतीर्गोपयोषितः ।

रेमे स भगवाँस्ताभिरात्मारामोऽपि लीलया ॥२०॥

VERSE 20 Meaning: “Our Lord manifested as many of His Divine forms as the number of the Gopis. Although, He revels always in Himself only, He enacted His Divine Leelas with them.”

श्रीसुबोधिनी : गोपजातीया योषितो यावत्यस्तावन्मात्मानं कृत्वा
तत्र तत्र मायोद्धाटनेन तथा तथा प्रकटो भवति— एतन्महासौरतम्, एवं करणे
सामर्थ्यं यतः स भगवानिति, स इति तदर्थमेवावतीर्णः. अत्र तासां व्रतार्थं
ताभिः सहैव रेमे, न त्वात्मारामता पूर्ववत्. इममर्थमाह आत्मारामोऽपीति.
न त्वात्मारामएव चन्द्रप्रवेशाद् रमणं सम्भवति. अस्यामपि दशायामात्मारामत्वमेव.
“अधिकं तत्रानुप्रविष्टं न तु तद्भानिरिति. तत्रापि आत्मरमण एव मुख्यतेत्याह
लीलयेति. यथा महानपि लीलया विसदृशं करोति, स्वयं पदातिरिव मृगयायां
गच्छति, यथा अन्या अपि अवतारलीलाः, तथैतामपि कृतवानित्यर्थः ॥२०॥

SRI SUBODHINI: Our Lord took so many forms, as the number of Gopis, by removing the "curtain" of Maya. Our Lord had this capacity to take individual forms as this "special" occasion demanded the same. (i.e. the Lord had decided to confer the bliss of His Divine self on each and every Gopi). The word "He" (SAHA) has been used to emphasize that the same Lord, who had given them the boon, now got ready to fulfill His own words! He now decided to enact His Divine Leelas by conferring the results of their prayers and keeping of vows. Our Lord now did not keep His "revelling in Himself" nature like before, and that is why the words "although He revels in Himself only" are used. The purport of this is the Lord, although He is always "revelling" in Himself only (as He does not need anything outside of Himself), He did not enact this Divine Leela as "Aatmaraama" (i.e. revelling in Himself) but these Leelas were done, due to the entry of the "moon" in Him. Although the Divine Leela was performed, due to the entry of the "moon" in Him, His original "revelling in Himself" (Aatmaraamata) always existed in Him and there was no reduction or decline in this Divine form of our Lord! The entry of the moon into our Lord did not obstruct the Lord blessing them with His own bliss (Swaroopaanandam) and this has been sufficiently substantiated with the words "Leelaya" (as a Divine play or Leela). Like a king who usually rides on a chariot, deciding to go on foot for the purpose of discharging his duty of "hunting"! in fact, the Lord has enacted His Divine Leelas, in this incarnation also, in the same way He had done during His other incarnations on His manifestation on this earth.

Afterwards, the conferment of His Divine bliss to the Gopis ended. This is explained in the next verse.

ततस्तासां सुरतान्तो जात इत्याह तासामिति.

तासामतिविहारेण श्रान्तानां वदनानि सः ।

प्रामृजत् करुणः प्रेम्णा शन्तमेनाङ्ग पाणिना ॥२१॥

VERSE 21 Meaning: “Oh! Friend! When the Gopis were fully satisfied and tired with the Divine Leelas of our Lord, our compassionate Lord wiped their faces with His blessed and auspicious hands in a most loving way.”

श्रीसुबोधिनी : अतिविहारेणानेकबन्धैः सम्यक् श्रान्ता जाताः. ततोऽग्रिमलीलार्थं तासां वदनानि स्वहस्तेन प्रामृजत्. यतः स कृष्णः तदर्थमेवावतीर्णः. सर्वत्रैव तथाविधं जातमिति ज्ञापयितुं बहुवचनम्. तथा करणे हेतुः करुण इति, करुणायुक्तः. सा करुणा उदासीना न भवतीत्याह प्रेम्णेति. मार्जने क्लेश एव निवर्तत इति ज्ञापयितुं शन्तमेनेत्युक्तम्. अङ्गेति सम्बोधनमप्रतारणाय. एवं तासां दुःखनिवारणपूर्वकं परमानन्दं स्थापितवान् ॥२१॥

SRI SUBODHINI: The Gopis were fully satisfied with the conferment of the bliss of our Lord. Our Lord with a view to enact His other Leelas, now wiped their faces, with His own blessed and beneficial hands as He is our Lord Krishna, who has manifested Himself in these countless forms, for their sake only! In this verse, Shri Sukadeva has referred to the plural use of the word “the Gopis” (who were tired) to denote that the Lord, being compassionate, wiped their faces, with His own hands! Not only is He a compassionate Lord, but He is also full of love and due to this, the Lord, very lovingly, through His own “blissful” hands wiped their faces – to denote that all of them got refreshed again, without any further stress, no sooner our Lord wiped their faces! The word “Anga” (Sir, friend) has been used by Shri Sukadeva to denote that there was no “cunningness” in this act at all.

The Lord removed the sorrow of the Gopis and established in them, the “eternal bliss” (Paramaananda) in this way.

Due to the enactment of this Leela, the Gopis became extremely “blissful” and the next verse describes what they all did later.

ततोऽतिमुदितानां कृत्यमाह गोप्य इति.

गोप्यः स्फुरत्पुरटकुण्डलकुन्तलत्विङ्-

गण्डश्रिया सुधितहासनिरीक्षणेन ।

मानं दधत्य ऋषभस्य जगुः कृतानि-

पुण्यानि तत्कररुहस्पर्शप्रमोदा : ॥२२॥

VERSE 22 Meaning: “Due to the brilliance emanating from the cheeks of their faces, caused by the swaying and shining ear-ornaments and illuminating black tresses, and due to the gaze mixed with the laughter of our Lord, which was filled up with the Divine nectar of His own Divine self, the Gopis honoured our Lord, feeling blissful with the touch of the nails of our Lord, singing the praise of all His auspicious deeds” (as He had conferred His own bliss on them).

श्रीसुबोधिनी : गोप्यो मानं दधत्यः तत्कृतानि जगुः. गाने हि रजोगुणाभिनिवेशो हेतुः. तदर्थं सहजमेकं भगवत्कृतं च हेतुद्वयमाह. तत्र प्रथमं सहजं निरूपयति— स्फुरद्यत् पुरटं सुवर्णं दाहोत्तीर्णमुज्ज्वलीकृतं च तस्य ये कुण्डले कुन्तलाश्च तेषां त्विषा सहिता या गण्डश्रीः, उज्ज्वला गण्डश्रीः, पीता वा; उज्ज्वला नीला चेतरे. एवं कान्तित्रयं मूलभूतगुणकार्यरूपम्. तेनासां सर्वोत्कर्षयोग्यता. सुधितं सुधामिव प्राप्तं यद्भासपूर्वकं निरीक्षणम्. अत्राप्यन्तःस्थितो रागः निरीक्षणं हासश्चेति त्रितयमुक्तम्. भगवदीयमेतत्. अत उभाभ्यां सन्माननमभिमानं वा दधत्यः स्वहृदयकृतविपरीतबुद्ध्या जातदोषनिराकरणार्थं तत्कृतानि जगुः. तेषां न केवलं पापनिवर्तकत्वं किन्तु पुण्यरूपत्वमपीत्याह पुण्यानीति. भगवता कृतानि पापनिवर्तकानि पुण्यजनकानि

च, अतस्तासां दोषाभावो अग्रिमलीलायां पुण्योपचयश्चोक्तः. पूर्वक्लेशविस्मरणार्थमानन्दाविर्भावमाह तस्य भगवतः कररुहा नखाः, तेषां स्पर्शेन जातपीडया स्मृतसम्भोगाः प्रमुदिताः जाताः. अन्तःपूर्णानन्दा गानेनापि जाता इति अन्ते विशेषणम् ॥२२॥

SRI SUBODHINI: The Gopis wished to honour our Lord and began to sing His praise of conferring His own actions (of conferring His own Divine bliss on them). The reason for this singing was the ingress of "Rajoguna" in them, which according to Shri Sukadeva, took place due to two reasons. (1) Due to their own inherent nature. (2) Arising out of our Lord's own actions. Firstly the "Rajoguna" which was inspired into them, is being explained. The two golden ear ornaments became brilliant, as though they had been purified, just now, through fire! The black tresses had illumined the cheeks of their faces with three types of "brilliance" viz. brilliant, yellow and brilliantly blue. This "beauty and brilliance" was caused by the inherent "Rajoguna" in them. The glory and greatness of the Gopis are exemplified by these.

The Gopis also drank the "nectar" like gaze of our Lord mixed with laughter. His laughter, due to which they attained the most intimate love of our Lord, His loving gaze and His enchanting laughter- All these three were inspired by our Lord only. Due to these two "Rajoguna" factors, the Gopis got the slight "blemish" of "pride or being honoured by the Lord". Hence, with a view to immediately destroy this "blemish" they began to sing the glory of our Lord's actions and qualities. (THUS ONE SHOULD NOT FEEL PROUD OF ANY BLESSING WHICH ONE MAY RECEIVE FROM THE LORD. IN A HUMBLE WAY THIS "BLESSING" SHOULD BE TREATED AS THE LORD'S ONLY).

The Lord's Leelas not only remove the blemish of one's heart but positively confers "PUNYAM" (good deeds) i.e. these Leelas confer the results of good deeds also. That is why, in this verse, there is a specific reference to "PUNYANI" (good deeds). The purport is that, whatever Leelas our Lord did in Vraja will not only remove and destroy all the sins but also confer the positive benefits of good deeds! Moreover, this reference reemphasizes the absence of any "blemish" in the Gopis, nay, the accretion of "good deeds" in them, even through the Divine Leelas, which will take place later! Shri Sukadeva, towards the end of this verse, says, "having become joyful due to the touch of the nails of our Lord — to denote that the Gopis completely forgot all their earlier sorrow and pain due to two reasons: (1) On the touch of the nail of the Lord, they remembered the bliss, which the Lord had conferred on them and they became very happy. (2) Through their singing of our Lord's glories and qualities, they were filled up with the bliss and joy of our Lord, in their "inner minds", through which they became more joyful.

Our Lord, through these Divine Leelas had made the Gopis joyful, by conferring His own bliss. HE MADE THE GOPIS LIKE HIMSELF — BLEMISHFREE, TOTAL, PURE, BLISSFUL AND OF HIS OWN QUALITIES. Later, He enacted the Divine Leelas of "water games" with them. This is described in the next verse.

ततस्ताभिस्तुल्याभिर्भगवान् जलक्रीडां कृतवानित्याह ताभिर्युत इति.

ताभिर्युतः श्रममपोहितुमङ्गसङ्ग-

घृष्टस्रजः स्वकुचकुङ्कुमरञ्जितायाः ।

गन्धर्वपालिभिरनुद्रुत आविशद्वाः

श्रान्तो गजीभिरिभराडिव भिन्नसेतुः ॥२३॥

VERSE 23 Meaning: "Like a king elephant, who is tired, breaking the banks, accompanied by she-elephants, enter into a lake with a view to mitigate his tiredness, in the same way, our Lord who was now tired, whose garlands were smothered due to intimate Divine Leelas enacted with the Gopis, in whose back were swarms of bees, resembling the best of singing Gandharvas, and whose chest was smeared with the turmeric powder from the bosom of the Gopis, entered into the waters of the Yamuna river, with a view to remove His tiredness."

श्रीसुबोधिनी : ताभिः सर्वाभिरेव युतः महारात्रसमये यमुनायां जलक्रीडार्थं प्रविष्टः. तत्र प्रयोजनं श्रममपोहितुमिति, तासां सर्वाङ्गश्रमं जलक्रीडयैव दूरीकुर्वन्. भगवतस्ताभिः सह गमने जायमानां शोभां वर्णयति **स्रजः गन्धर्वपालिभिरनुद्रुत** इति. यमुनाया वा विशेषणानि. गन्धर्वाणां रक्षकाः गन्धर्वपाः गन्धर्वोत्तमाः, ते च ते अलयश्च, तैरनुद्रुतः सङ्गे शीघ्रं गतो वाः आविशत्. आमोदस्य निवारणार्थं च तथाकरणम्. सम्भोगेन श्रमोदके पद्मिनीनां कमलरूपो गन्धो भवति. तदुपरोधेन च द्रुतपदविन्यास इत्यनुद्रवणम्. ते च भ्रमरा भगवदीया एवेत्याह— **अङ्गयोः सङ्गेन घृष्टा या स्रक्** तस्यास्ते. यस्यां वा स्रक् तादृशी. स्वा चासौ **कुचकुङ्कुमरञ्जिता** च. भगवतएव माला. कालिन्दी च **कुचकुङ्कुमै रञ्जिता**. तत्र देहामोदः पुष्पामोदः **कुङ्कुमामोदश्चेति** स्वकीयत्वेनासाधारण्यं च. आधिदैविकास्ते भ्रमरास्तद्गन्धभोक्तार इति विशेषणं **गन्धर्वपेति**. श्रान्त इभराडिवेति अविचारे हेतुः. श्रान्त इति विशेषणं लीलया गमनार्थम्. प्रत्येकसम्भोगावधि भगवतोऽन्यो भावो निरूपित इति तदपगमात् श्रमलीलाप्याविष्कृता. **गजीभिरित्यन्यश्रमो** निवारितः. **सेतवो** बध्यन्ते जलरक्षार्थं, ते सर्वे **भिन्नाः** तादृशगजेन भवन्ति. भगवतापि ब्रह्ममर्यादा आत्मारामत्वरूपा जीवानां च मर्यादा तथा सति निवृत्ता कामरूपस्पर्शात् परदारानामभिमर्षणाच्च. पूर्वं तासां भगवत्स्पर्शाएव स्थितो, न तु भगवता ताः स्मृष्टा इति, कामाभावात्. देशकालमर्यादा च भग्ना. अतो हस्तिश्रेष्ठ इव जलक्रीडार्थं जलदेवतां दूरीकृत्य स्वयं तत्र प्रविष्ट इत्यर्थः ॥२३॥

elephant, for the purpose of removing His Divine Leelas in water, after requesting the presiding

SRI SUBODHINI: Our Lord took all the Gopis along with him, in the middle of the night, with a view to enact His Divine Leela of "playing in water" and entered into the waters of the Yamuna river. It was our Lord's desire that he should remove the tiredness from every part of the bodies of the Gopis. This task can be done only through a good bath and playing the "water-games"! When He was entering these waters, the brilliance of the situation is being described. The garland worn by the Lord was smeared with the kumkum powder from the bosom of the Gopis. Secondly with a view to drink the nectar from these garlands, the bees were swarming the Lord,, and singing away, like the best of Gandharvas, and going behind Him, very swiftly – and this increased the "brilliance" of this situation of the Lord's entry into the river water accompanied by all the Gopis! Our Lord entered into the water, very quickly. The reason for this swift entry into the water at midnight is given. During the enactment of the Divine Leelas the Lord had seen the perspiration of the Gopikas of the "Padmini type" which has a lotus flower like fragrance. This "fragrance-laden" perspiration of the Gopis should not be kept till the next morning and it was necessary to remove this "fragrance" through a bath in the river, before the dawn.

Or the river had become coloured by the saffron paste from the bosom of the Gopis. This kumkum had attained three types of "fragrances" due to the coming into contact with the garland, worn by the Lord. (1) The sweet fragrance of our Lord's auspicious "parts" of His blissful body. (2) The fragrance of the flowers of the garland and (3) the fragrance of the kumkum powder. But

as the “garland” belonged to our Lord, there was a unique Divine fragrance, which was “extraordinary”!

Shri Sukadeva has termed the “bees” as the “best of the Gandharvas”. The reason for this is, that the bees were not just the usual bees seen in this world. These “Bees” also were “Divine” in their nature, and were deserving to drink the nectar from the flowers of our Lord’s garland, and also to witness our Lord’s intimate Divine Leelas!

Our Lord enacts these Divine Leelas, in a free manner and during these Leelas, He does not give any regard or consideration for the rules of Maryada or order. With a view to make us understand this better, Shri Sukadeva is giving us an example here. Like a tired king elephant, accompanied by the she-elephant, shatters the dams, erected for the protection and conservation of water and enters into a river or lake with a view to remove the tiredness. In the same way, OUR LORD NOW BROKE THE MARYADA (ORDER) OF HIS REAL TRUTHFUL DIVINE FORM OF PARA BRAHMAN AND THE ORDER OF ORDINARY SOULS IN THIS WORLD (LOKA MARYADA) AND TOOK THE BLISSFUL FORM THROUGH WHICH HE CONFERS HIS DIVINE BLISS ON THE GOPIS. In the previous chapter, only the Gopis had touched the Lord. But now, in this Divine Leelas, which was done freely by our Lord, it was our Lord who had touched the Gopis. But as the Lord had no “passion or lust in Him” during the enactment of these Divine Leelas, He was free to break the rules of conduct of this world pertaining to the place, time etc. Thus like the king elephant, for the purpose of enacting His Divine Leelas in water, after requesting the presiding

श्रीसुकदेव गीतापि कथयति श्रीकृष्ण उवाच श्रीगोपिका उवाच

deity of the river, to stand far away, He entered into the water by Himself.

After entering the water, they began to play the "water-games" and this is explained by the next verse.

तत्र जलक्रीडां च कृतवानित्याह स इति.

सोऽम्भस्यलं युवतिभिः परिषिच्यमानः

प्रेम्णोक्षितः प्रहसतीभिरितस्ततोऽङ्ग ।

वैमानिकैः कुसुमवर्षिभिरीड्यमानो

रेमे स्वयं स्वरतिरात्तगजेन्द्रलीलः ॥२४॥

VERSE 24 Meaning: "Oh! Friend! The much laughing, youthful Gopis, standing in water, began to splash water again and again on the Lord, as though they were doing the "anointing" (ABHISHEKAM) of our Lord. Then again, laughing they began to gaze at the Lord with intense love. At this time, the celestial deities, being seated in their own sky-planes showered the Divine flowers on our Lord along with the singing of His praise. The Lord who is always revelling in Himself only (i.e. He does not need any joy from outside) enacted the games, which a king elephant would usually play in the waters."

श्रीसुबोधिनी : स पूर्वोक्तः स्त्रीसहितो अम्भसि अलं युवतिभिः परिषिच्यमानो जातः, ततः प्रेम्णा ईक्षितश्च. प्रहसतीभिः कौतुकाभिनिविष्टाभिः इतस्ततः सिच्यमानो, यदभिमुखमेव व्रजति तथैव सह रेमे इति. एवं सर्वाभिः. यथा स्वयं माहात्म्यज्ञानपूर्वकं निर्भरस्नेहेन निर्दोषभावेन वदति शुकः तथैव राजापि शृणोतीति ज्ञात्वा स्नेहेन स्वमध्यपातित्वं सूचयन् सम्बोधयति अङ्गेति, अतएव तुभ्यमिमां लीलां वदामीति भावः. ननु देवैः कथं न निषिध्यते तत्राह कुसुमवर्षिभिर्वैमानिकैरीड्यमान इति, सर्वे देवा अभिनन्दनमेव कुर्वन्ति न तु निवारणमिति, अन्यथा लोके कामरसो न व्यक्तो भवेदिति. युवत्य इत्यविचारे. परिषेके वीररसो भवत्विति प्रेम्णैव

ईक्षितः. स्वयमिति पदेन बलात्कारेणापि तथेति सूच्यते. तदापि स्वस्मिन्नेव रतिर्यस्य परं स्वीकृता गजेन्द्रलीला येन. यथायथा जलेनोक्षणं तथातथा सुखमिति गजदृष्टान्तः. महासौरतं च ॥२४॥

SRI SUBODHINI: When the Lord was, in this way, in the water of this river, the youthful Gopis splashed the Lord, very well with a view to do the "Abhishekam" of our Lord, with the waters of this Holy Jamuna river! The Lord became fully wet. They saw our Lord with intense love and began to laugh and joke! Our Lord enacted His Divine Leelas with each and every Gopi and again conferred on all of them "the bliss of His Divine self".

This entire Divine Leela is being described by Shri Sukadeva with the full realization of the glory and greatness of our Lord (MAHATMYA JNANA), with intense love and with a very pure mind. In the same way, the king was also listening with a pure mind of love to our Lord, these Divine Leelas of our Lord. After knowing the noble and devoted nature of the mind of the king Parikshit, Shri Sukadeva understood that the king was "deserving" like himself to hear these Divine Leelas. That is why, Shri Sukadeva has addressed the king as "Anga" or "friend"!-through this addressing, Shri Sukadeva is emphasizing the fact that "I am telling all these Divine Leelas of our Lord as you are my own good friend"!

Why did not the celestial gods prevent our Lord from enacting these Divine Leelas? Answering this, Shri Sukadeva says that the celestial gods were in fact congratulating the Lord with the shower of Divine flowers, sitting in their own sky-planes and also sang His "praise". Then how will they dare stop the enactment of our Lord's Divine Leelas? If the celestial gods were to stop this, and our Lord also desists from enacting these Divine Leelas,

then how can this Divine bliss of our Lord be conferred or its existence known in this world?

By describing the Gopis as “young” (youthful), what is emphasized is that during the “youthful” days, one is generally not bothered about the consequences of one’s actions. Hence this Gopi splashed water on our Lord, again and again. With a view to avoid the rise of the Rasa of “Veerya” (valour) in our Lord, she also was seeing the Lord with eyes of intense love. In the verse, the words “by herself” (Swayam) and “Swarati” (one’s own bliss) have been given, to denote that our Lord, out of His own grace, forcibly conferred the bliss of His Divine self on the Gopis. Even then, it is said, He was revelling with Himself only – as His “love” stopped with Himself only. But, as the kind elephant, the water games were welcome, and more the splashing of water on Him, the Lord’s “bliss” began to manifest, through which the Lord conferred the bliss of His Divine self on each and every Gopi.

Afterwards, our Lord enacted the Divine Leela in the small forests adjoining the Yamuna river, of plucking the flowers and roaming around. This is described in the next verse.

ततः पुष्पावचयक्रीडामाह.

ततश्च कृष्णोपवने जलस्थल-प्रसूनगन्धानिलजुष्टदिक्ते ।

चचार भृङ्गप्रमदागणावृतो यथा मदच्युद् द्विरदः करेणुभिः ॥२५॥

VERSE 25 Meaning: “Afterwards, like a king elephant, surrounded by the she-elephants, roaming about playing his games, our Lord was also surrounded by the group of these youthful Gopis, served by the wind, cooled with the waters of Yamuna river and made fragrant with the flowers there.”

श्रीसुबोधिनी : तत इति, जलक्रीडानन्तरं कृष्णायाः यमुनाया उपवने जलस्थलप्रसूनानां ये गन्धाः तत्सम्बन्धिना वायुना जुष्टाः दिक्तटाः सर्वदिग्भागा यस्मिन् वने तत्र पुनश्चचार. भृङ्गैः प्रमदागणैश्चावृतः. पुनर्भृङ्गाणां गमने हेतुं दृष्टान्तेनाह यथा मदच्युत् मदस्रावी गण्डयोरन्यत्र च द्विरदो हस्ती करेणुभिः सहितो भवति, भ्रमरैश्च सहितः. सहजएवान्तःस्थितो रस आविर्भूत इति भ्रमरणामनुद्रवणम्. चचारेति सर्वत्र नानाविधलीला निरूपिता. क्वचिल्लतानां भङ्गः क्वचिद् वृक्षशाखानां तथा मर्यादामार्गः लौकिकश्चन्यथाकृत इति. एषा त्रिविधा लीला अत्यलौकिकी. तत अविचारेण रमणमिति ॥२५॥

SRI SUBODHINI: After finishing His “water games” our Lord, accompanied by the Gopis and the singing bees, came to the small forest adjoining the Yamuna river, where the wind was cool and fragrant (with the fragrance from the flowers of this forest). Our Lord began to roam here. His garlands were washed well and other objects, which were fragrant with kumkum were also cleaned away by the waters of the Jamuna river. And how can the bees come back to our Lord? (When everything has been cleaned and there was no “nectar” left for the bee to come again to our Lord). Our Shri Mahāprabhuji cites the example here given in this verse, with a view to remove this doubt. Like an elephant who has rut-fluid flowing from his forehead is followed by the bees and the she elephants, in the same way, the natural “bliss” which is inside our Lord, also, now began to flow out, and that is why the bees were vigorously following, with zest, our Lord as His own inherent “bliss” was available for them! The word “roamed” (Chachaara) is used to denote that our Lord enacted His Divine Leelas in many ways at many places. २.

Like a king elephant, out of his own sweet will breaks the creepers somewhere or branches of trees at other

places, in the same way, our Lord also broke all the rules of conduct and behaviour, pertaining to the “worldly” and the “Maryada” path! He enacted His three kinds of Divine Leelas and all these Leelas were done by our Lord, in a “supernatural” way viz. that He did not give credence or consideration for the rules of “worldly” or “Maryada path” (orderly scriptural way) conduct! The purport is that the Lord enacted His Divine Leelas with freedom and without any restrictions – as these Divine Leelas were transcendental in nature and supernatural (ALOUKIK AND DAIVIK).

The Divine Leelas were ended in this way and Shri Sukadeva is summing up, through the following verse.

एवं लीलामुक्तवोपसंहरति एवमिति.

एवं शशाङ्कशुविराजिता निशाः ससत्यकामोऽनुरताबलागणः ।
सिषेव आत्मन्युपरुद्धसौरतः सर्वाः शरत्काव्यकथा रसाश्रयाः ॥२६॥

VERSE 26 Meaning: “Our Lord, who is the fulfiller of the truthful desires of these innocent Gopis and also loved them intensely, controlling His own desires, fulfilled all the desires of these Gopis, during the nights illuminated through the beams of this “worldly” moon – these nights which are dependent on the “bliss” of our Lord and which are described in the stories of the autumn season.”

श्रीसुबोधिनी : शशाङ्कशुभिः चन्द्रकिरणैः लौकिकैः या विराजिता निशाः ता एवं रेमे. पूर्वोक्तप्रकारस्तु सर्वदा लीलारूपः, स केनापि न विरुध्यते. नन्वेवं रमणे को हेतुरिति चेत्, तत्राह ससत्यकाम इति. सत्यः कामो यासां ताः सत्यकामाः, ताभिः सहित इति ससत्यकामः. स इति तथा प्रार्थितो वा, एवमपि क्रीडायां कामः सत्येव स्थितः, न तु क्षीणो असद्विषयको वा जातः. अनुरता अबलागणा यस्य, सर्वथा रतासु नित्यसम्बद्धासु स्वविवाहितासु न कापि शङ्का, सर्वथा प्रपन्नासु च. अग्रे

मर्यादाभङ्गो रसपोषाय. तदुक्तं “शास्त्राणां विषयस्तावद् यावद् मन्दरसा नराः रतिचक्रे प्रवृत्ते तु नैव शास्त्रं न च क्रम” इति. तथापि तासु सत्येव कामः स्थापितो यो मोक्षपर्यवसायी. स कामो भगवन्तं प्रापयिष्यत्येव. एवं निशाः सिषेवे. तदनन्तरमात्मन्येव उपरुद्धं सौरतं यस्य तथा जातः, न तु तासु रतिं स्थापितवान्; तथा सति तासु स्वस्मात् पुत्रा भवेयुः. सर्वाएव निशा एवं नीताः, शरदपि नीता, काव्यकथा अपि नीताः, काव्योक्तप्रकारेण गीतगोविन्दोक्तन्यायेनापि, रतिं कृतवान्. तत्र हेतुः रसाश्रया इति, कामरसस्तेष्वेव प्रसिद्धो, यावत् पुरुषो रसे गौणभावं न प्राप्नोति, तावन्न रसिको भवतीति. शरद्वर्णनायां वा यत् काव्यं तत्र याः कथाः तासां रसाश्रया इति. निशा एता न लोकप्रसिद्धाः किन्तु काव्योक्ताएव. तत्र हि नियतिकृत्यादिराहित्यं ह्लादैकता अनन्याधीनता; तथा अन्येऽपि गुणाः तथा भगवल्लीलारात्रयो जाता इत्यर्थः ॥२६॥

SRI SUBODHINI: Brightened by the rays of this “wordly” moon, our Lord enacted His Divine Leelas, in these nights, in the way described. The Divine Leelas explained previously is always same i.e. at all times they are the “Leela” or “play” of our Lord only. There is no opposition or difference of opinion on this with anyone or anything. What was the reason or purpose for such type of Divine Leelas enacted by our Lord? Our Shri Mahāprabhuji says, that the answer has been given through the words, used in this verse viz. “Truthful in their desires” (SASATHYAKAAMA). The Gopis “desire” was truthful and as the Lord fulfilled their “truthful” desires, our Lord became the “fulfiller of truthful desires”. If we were to regard this appellation of “SATYAKAMA” as pertaining to our Lord, the word “Sa” (He) would mean “the Lord, to whom the prayer for the conferment of His bliss was “done”. The “bliss” of our Lord is always present, during these Leelas and never it gets declined or tired — if it was to become like this, then it would have

been "non-divine" and hence "worldly" — which is not the case at all, either with the love of the Gopis to our Lord, nor with the love, which the Lord had for the Gopis! What was the reason for this? This entire group of "helpless" Vraja Gopis were intensely in love with our Lord i.e. they had the highest Bhakthi to our Lord — "HAVING GIVEN UP EVERYONE AND EVERYTHING FOR OUR LORD'S SAKE". (1) The Gopis were always in intense "devotion" and love for the sake of our Lord and not for themselves. (2) These Gopis were eternally related to our Lord. (3) Those who got married to Him (at Dwaraka) — naturally were in intense love with our Lord. (4) Those who had surrendered to Him, always.

The "breaking" of "Maryada" or orderly conduct, which we saw, is for the conferring of our Lord's "bliss" on these "married" Gopis. But our Lord, established His own Divine bliss in them, which resulted into their "liberation" (from this end result itself we can see the "Divine" nature of our Lord's Leelas). This "desire" in them for our Lord, enabled them to attain our Lord. In this way, the nights were spent. Afterwards, our Lord controlled His "bliss" within Himself so that here will not be any progeny at all. This is as per the will of our Lord.

All the nights were spent this way. The autumn season also got over and this Divine Leelas too, ended. As a poem, this conferment by the Lord, of His own Divine bliss on the Gopis, has been referred to in the "Gita Govinda". All these Divine Leelas were enacted by our Lord with the motive of conferring the "bliss" (Rasa) of His Divine self. These nights belong to our Lord's Divine Leelas, perhaps unknown to this world, and known

to some poets, as these nights contained all the Divine qualities, as per the desire and will of our Lord. His will ruled these nights, not any rules or regulations! These nights expressed the "bliss" of our Lord – His inner "Hlāadini" bliss! Very rarely this occurs. This is the meaning of these Divine Leelas.

After listening to these Divine Leelas enacted by our Lord, king Parikshit got doubts and Shri Sukadeva is describing the doubts of the king in the following three verses.

एवमेतां लीलां श्रुत्वा राज्ञः सन्देह उत्पन्नः, तन्निवारणार्थं शङ्कते संस्थापनायेति त्रिभिः, अवतारविरुद्धं लोकवेदविरुद्धं प्रमेयविरुद्धं चेति. तादृशकरणे अवश्यं हेतुर्वक्तव्यः, तदभावेऽपि लीलायाः सिद्धत्वात्, तत्र प्रथममवतारविरोधमाह.

॥ राजोवाच ॥

संस्थापनाय धर्मस्य प्रशमायेतरस्य च ।

अवतीर्णो हि भगवानंशेन जगदीश्वरः ॥२७॥

VERSE 27 Meaning: "The king told, "The Lord of the Universe, our Lord Shri Krishna, has manifested Himself along with Shri Baladeva for the establishment of "Dharma" (righteous conduct) and for the destruction of unrighteousness". (Adharma).

श्रीसुबोधिनी : धर्मसंस्थापनाय भगवदवतारो, "धर्मसंस्थापनाय चे"ति वाक्यात्, अधर्मनिवृत्तये च. तदुभयार्थमेव भगवदवतारः. दैत्यादिवधो भूभारहरणं च अधर्मनिवृत्तये. एतदर्थमेवावतारो नान्यार्थमिति हिशब्द आह. भगवानिति तस्य साधनम्, अन्यथा पूर्णकामस्यावतारो न घटेतेति. लोकोपकारश्च एताभ्यामेव. अंशेन बलभद्रेण. आगत्य तथाकरणे हेतुः जगदीश्वर इति, स हि सर्वरक्षकः अतः पालनार्थमेव कृतवान् ॥२७॥

SRI SUBODHINI: "The Divine Leelas enacted by

our Lord are against the purpose of His incarnation, against the rules of conduct of this world, against the tenets of the Vedas and also against the supposed behaviour of our Lord, as the goal and end (as our own beloved Lord) of every devotee. Hence there must be a very strong reason on the part of our Lord to have enacted such type of His Divine Leelas." Please graciously, tell me the reason for this. In fact the Lord could have achieved all His "aim and goals" by performing some other type of Leelas instead of these Leelas! Why is it that these Divine Leelas are against His own incarnation? Answering this question, the king says that, "for the establishment of righteous conduct" (Dharma) — the Lord has manifested for the protection of Dharma.

The Lord wanted to destroy "Adharma" (unrighteous conduct) by destroying the demons and others and relieve mother earth of their burden! Thus both these works/tasks, are the reasons for our Lord's incarnation.

The word "Hi" (yes indeed) used in this verse reemphasizes the above two reasons and also confirms that there is no other reason for our Lord's incarnation. These two objectives are attained by our Lord, through His "blessings" or "Bhaga" which includes the aspect of "Dharma" (righteous conduct) (and that is why our Lord has been termed here as "Bhagawān"). If there was no protection of "Dharma" involved nor is there the necessity of destruction of the wicked demons, our Lord who has no desires or whose "desires" are always in the state of total fulfillment has no reason or necessity to take this incarnation?! In fact He does both these actions with a view to help this world.

The Lord Shri Krishna, is the Supreme Lord of the Universe and He has brought along with Him, Shri

Balarama, with a view to protect this universe. The Lord is the one, who protects everyone, through His own other form of Shri Balarama. Hence He has brought Shri Balabhadra also. He has done all this with a view to protect this universe.

What happened to the bringing of Shri Balarama by our Lord as Shri Balarama was brought to protect this universe? This doubt is expressed by the king, through the next verse.

किमतो यद्येवम्, एवमेतदित्या स कथमिति.

स कथं धर्मसेतूनां कर्ता वक्ताभिरक्षिता ।

प्रतीपमाचरद् ब्रह्मन् परदाराभिमर्शनम् ॥२८॥

VERSE 28 Meaning: “Oh Brahman! Why did the Lord, who is the originator of the rules of conduct of Dharma, the teacher of Dharma and it's protector indulge in the Adharmic act of having intimate relations with Gopis of Vraja, who were others' wives?”

श्रीसुबोधिनी : धर्ममर्यादापालकानां निर्माता. स्वयं वक्ता च, उपघातेऽभिरक्षिता च तादृशः प्रतीपं प्रतीकूलमाचरद्— धर्मो नष्टो, अधर्मः स्थापितः, अधर्मः कृतः उक्तः रक्षितश्च. अतः प्रतीपाचरणमयुक्तम्. तत्र हेतुर्वक्तव्य इति ब्रह्मन्निति सम्बोधनम्. ये पञ्चपदार्था उक्ताः तेषां स्वरूपमेकत्रैवेति तन्निर्दिशति परदाराभिमर्शनमिति ॥२८॥

SRI SUBODHINI: Our Lord is the protector of Dharma and He is the creator of the original law-givers like Manu. He is also the universal teacher, as He is the Lord of the Universe. He always manifests Himself, with a view to protect Dharma in all ways, whenever and wherever the same is threatened. Such a “Bhagawan” — how did He do this type of wrong action? His actions will lead to the destruction of “Dharma” and the establishment

of “Adharama”! He indulged in Adharma, spoke about Adharma and protected Adharma! He has now done the exact “opposite” of what He usually speaks and does! This is very inappropriate! What is the real reason behind our Lord, blatantly doing this “Adharmic” act? Please tell me, as you are fully aware of the “principle” behind the actions of our Lord! With a view to express this viewpoint only and to get convincing reply, the king addressed Shri Sukadeva as “Brahman”. The king had asked questions on five factors/issues and all of them, were centered on his central point of “the Lord’s relationship with the wives of others” as in this “one factor” all the other 5 factors are also present.

If someone were to reply that the Lord had enacted these Leelas due to His own “desire”, this reply will be also not right or appropriate, as the Lord is known and hailed as “Poornakaama” (the one whose desires are always in a fulfilled state – in other words He has no “desires” of His own except those for His own devotees). This is being dealt with in the next verse.

ननु कामात् करणमिति चेत्, तत्राह आप्तकाम इति.

आप्तकामो यदुपतिः कृतवान् वै जुगुप्सितम् ।

किमभिप्राय एतं नः संशयं छिन्धि सुव्रत ॥२९॥

VERSE 29 Meaning: “Oh sage of noble vows! Please do tell me, as to why the Lord of the Yadava clan, whose desires are already in a “fulfilled” state, indulged in this reprehensible deed? What was His motive or view for doing this? Please remove this doubt of mind!”

श्रीसुबोधिनी : स्वतएवाप्ताः कामा येन. यदुपतिरिति विद्यमानायामपि कामनायामनेकस्त्रीप्राप्तिः. तादृशोऽपि भूत्वा जुगुप्सितं लोकनिन्दितं कृतवान्.

तत्र करणे कोऽभिप्रायः? परस्परविरुद्धार्थत्वादुभयोर्ग्रहणं न सम्भवति, नैकतापि विरुद्धानाम्, विरुद्धसर्वधर्माश्रयत्वेऽपि प्रयोजनं वक्तव्यम्, नैतत् कर्म लोकहितं, नापि स्वहितं, स्वस्य पूर्णत्वात्, लोकस्य मयादैव हितकारिणी, तथा गोपिकानामपि. अन्तर्यामिण ईश्वरस्य न किञ्चिदसाध्यम्. अत एव सति किमभिप्राय एतत् कृतवान् कः अभिप्रायो यस्येति एतं नोऽस्माकं सर्वेषामेव संशयं छिन्धि. किञ्च सुव्रत हे सदाचारलक्षणव्रतयुक्त, यदीदमसङ्गतमिव स्यात् त्वया नोक्तं स्यात्, यदि वा अधर्मः स्यात् तव रुचिर्न स्यात्, प्रतीयते च विपरीतम्, अतो निर्णयो वक्तव्य इत्यर्थः ॥२९॥

SRI SUBODHINI: The Lord has got all His “desires” fulfilled by Himself and in Himself (i.e. He does not need anything/anyone outside of Himself to fulfill His own “desires”. That is why, the Lord is praised and glorified as “Aaptakaama”! (whose “desires” have been fulfilled). Even if He had nurtured some “desires” as the scion of the Yadava clan, He could have married many women of His choice. In spite of this, why did He indulge in this conduct, not liked by the “world”? what was the view or motive of our Lord, in indulging in this, prima facie, a reprehensible act? Dharma and Adharma are clearly different from each other; and one cannot, at the same time, accept both, by way of one’s conduct. More over, these two will never be able to become one, as they are firmly opposed to each other. If it is said, that our Lord does exhibit His nature of “being of opposite characteristics” and I should give up my doubt on this (i.e. the Lord by His very nature is capable of exhibiting “opposite” conduct of behaviour/qualities at certain times, for the purpose of protecting this universe), even then, Oh! wise sage! please do tell me, what was the purpose of our Lord’s action (Leelas)? These Leelas (actions) certainly will not lead to “welfare” for this universe! It

also does not confer glory or welfare to the Lord Himself! — as the Lord is “Poornakaama” — He does not require any welfare or joy from anything outside of Himself! Only “righteous conduct and order” (Maryada) can lead to the welfare of the people. In fact the “real welfare” of the Gopis also consisted in their protection of the “righteous conduct” only (MARYADA PAALAN).

“He who is “Ishware” (the Lord of the Universe) and the “ANTARYĀMI” (indwelling Lord of everyone) is capable of doing anything — as nothing is impossible for Him. In other words, He can achieve everything, as per His desire, by Himself. In this context, what was the necessity for doing these actions, when He could achieve everything in Himself and by Himself? To what end and with what motive these “condemnatory” acts were done by our Lord? Please remove this doubt of mine and also of others! You are a noble sage of glorious vows and penance of right conduct. If these Leelas of our Lord were indeed inappropriate and improper, surely you would not have told about them, with so much details! If it was “Adharma” also, you would not have told these Leelas with so much love and enthusiasm coupled with pure Bhakthi to our Lord! Prima facie, all these Leelas look “wrong and of opposite” nature — yet you have told them to me! So there must be some secret in this whole gamut of our Lord’s Divine Leelas. Hence please give me your considered guidance, and tell me what is the real secret and true purport behind our Lord’s Leelas?

“This action of the Lord is against the main aim of His incarnation as Lord Krishna” — this statement of the king is answered by the next verse.

प्रथमतो अवतारविरुद्धं कृतवानिति यदुक्तं तत्रोत्तरमाह धर्मव्यतिक्रम इति.

॥ श्रीशुक उवाच ॥

धर्मव्यतिक्रमो दृष्ट ईश्वराणां च साहसम् ।

तेजीयसां न दोषाय वह्नेः सर्वभुजो यथा ॥३०॥

VERSE 30 Meaning: “Shri Sukadeva said “The Lord is the Lord of the Universe, with the Divine quality of opulence (Aishwarya) and is also omnipotent. We do come across situations where there is breaking of rules of Dharma and of courageous actions. But no “blemish” arises or gets originated in our exalted and brilliant Lord, due to these “Adharmic acts” — like the fire is always considered as pure and blemish free, although it consumes everything, with which it comes into contact.”

श्रीसुबोधिनी : किमेतदीश्वराणां चरित्रं न भवतीत्युच्यते आहोस्विदन्यार्थमागतोऽन्यत् करोतीति? नहि किञ्चिद्विघटनार्थमागतः किञ्चिन्न विघटयति. न ह्यन्यार्थमप्यागतः स्वधर्मं परित्यजति. प्रकाशनार्थमागतो दीपो गृहेण स्पृष्टश्चेत् दहत्येव. अत ईश्वरधर्मोऽयम्, अन्यथा ईश्वर एव न भवेत्. नहि वणिजामिव प्रभोर्नियमोऽस्ति सर्वकर्मसु. ईश्वरधर्मश्चैते इति तान् गणयति धर्मव्यतिक्रमः साहसमित्यादयः. धर्मव्यतिक्रमो विद्यमानोल्लङ्घनं, साहसमविद्यमानकरणम्— एतदुभयमीश्वरे दृष्टम्. “नहि दृष्टे अनुपपन्नं नाम”. चकारादीश्वरसेवकानामपि, वीर्यादिमतां वा. एतदेव वा साहसं, सहसा क्रियमाणत्वात्. नन्वेवं सति तत्कर्मफलं कथं न भवेदित्याशङ्क्याह तेजीयसामिति— अतितेजस्विनामेतन्नाधर्मजनकं, विधिनिषेधवाक्यानां नियोज्यविषयत्वात्. यथा लोके तथा वेदेऽपि. अतितेजस्विनां सर्वकर्मदहनसमर्थानां न दोषजनकं भवतीत्यत्र दृष्टान्तमाह वह्नेः सर्वभुज इति. नहि सर्वान् दहन् वह्निर्वधभाग् भवति, सर्वं भक्षयन् अभक्ष्यभक्षको वा, तथा सर्वं पिबन् सर्वत्र प्रविशन् सर्वसम्बद्धः तत्तत्कारी भवति.

मिथ्याज्ञानसलिलावसिक्तायामेव आत्मभूमौ कर्मबीजं धर्माधर्माङ्कुरतामारभते,
न तु तत्त्वज्ञाननिदाघ-निष्पीतसलिलतयोषरायाम् ॥३०॥

SRI SUBODHINI: “What you are telling me is that the Lord should not have done all these Leelas and left for posterity such stories! In other words, the Lord incarnated Himself, for certain tasks, but He ended up doing several other tasks. You hold the view that this should not have happened. I will try to remove your doubt by just telling you that there is no “order or rule” that, a person who comes to do some particular work should not attend to some other works too! Even those who come to do some other work, do not give up performance of their own duties — like the “lamp” which is used to brighten and light the place also does not give up it’s own inherent quality to “burn” also! — that if it is touched, while being used to brighten the house, it will surely burn the one, who has touched it. Thus doing the completely “opposite” action! Hence, although, our Lord had, indeed, manifested Himself for the protection of Dharma, He, gives the bliss of Seva and service, to those who “touch” Him, through Bhakthi or devotion and after establishing this, in His devotees, He destroys the “worldly nature and form of His devotees as this is “the Dharma of the Lord of the universe! (ISHWARA DHARMA). If this is not so, then the Lord Himself is not the Lord of the Universe!

The actions of our Lord should not be seen as per the rules of conduct of businessmen or of business. Being the Lord of the universe, there are bound to be occassios/ events wherein the Lord has to break certain rules or do very daring actions! This action of the Lord will involve “breaking of established rules” and “doing of such ac-

tions, which are not seen before" (SAAHAS) and this is the "Dharma" of Ishwara – the Lord of the Universe.

In the verse the word "Cha" (and) has been used to denote, that even among the true devotees and servants of our Lord, such acts of breaking of rules and daring acts are seen. Whatever is done quickly, without much thought before, is called as a "daring" act (SAAHAS) and if so, then why don't they attain the result of these actions? i.e. why are they considered above the "ordinary" rung of people? Our Shri Mahāprabhuji answers this question by citing the words of Shri Sukadeva "Those who are Divine and brilliant, the hands of Adharma cannot touch them". Like a fire can burn everything into ashes and no one blames the fire for burning! This point is clarified further. The rules and regulations of the scriptures apply only to those, who are dependent and controlled by the rules and regulations of the Vedas. He who is exalted and noble i.e. on whom the Vedic rules and regulations have no control, for these exalted souls, "breaking of rules and doing of daring acts" do not lead to "Adharma". When this rule is generally applied even to these exalted souls, what will be the true exalted nature of our Lord, who is the ruler and controller of all the Vedas themselves? The Lord gives this "brilliance" and "Jnana" to these noble and exalted souls. Hence, how can "order" and "rules" rule and touch (control) our Lord, who is the author of all these rules as specified in the Vedas? Hence no "act" of our Lord can be deemed to be "Adharmic" or unrighteous! The primary reason for this is, that he, who puts the seed of his own actions, the germination of this seed takes place in the form of Dharma or Adharma in the earth, which is watered by "ignorance" (Ajnana). This is the usual case with almost everyone on this earth. But in that earth,

where the waters (wetness) has been dried up with the heat of spiritual wisdom (thus the earth has become "dry") the "seed of action" put on this dry earth, turns itself into ashes only, leading to the absence of germination of either "Dharma or Adharma"! THE PURPORT OF THIS IS THAT NEITHER DHARMA OR ADHARMA CAN TOUCH THE LORD!

Even for these most brilliant spiritually wise exalted souls, this sort of relationship with others' wives is not adding to their fame. Usually these exalted souls are followed by others, by their conduct and practice, which in turn leads to their welfare. This being so, why did the Lord do such actions? (Following of which will not lead to the welfare of this world). This is being answered by Shri Sukadeva by the next verse.

[TIPPANI: Shri Gosainji Prabhu Vittaleswara has this much to say on this. The answer to this question is going to be given in the later 34th verse. But the purpose of reference to this i.e. such actions do not confer fame and honour to even the exalted souls, is to reemphasize that, "if ordinary people indulge in such actions, certainly they will be destroyed". Our Lord will never get destroyed, even if He does whatever He wishes! This "omnipotence" of the Lord, is a factor for His "fame" and not "dishonour"! But the real answer will be given later that "the secret of our Lord's Divine Leelas can be understood only by His own intimate Bhakthas or devotees".]

ननु "तेजीयसामपि ह्येतन्न सुश्लोक्यमि"ति न्यायाद् "यद्वृत्तमनुतिष्ठन् वै लोकः क्षेमाय कल्पत" इति विरोधाच्च कथमेतत् कर्तुं शक्यत इति चेत्, तत्राह नैतत् समाचरेदिति.

नैतत् समाचरेज्जातु मनसापि ह्यनीश्वरः ।

विनश्यत्याचरन्मौढ्याद् यथारुद्रोऽब्धिजं विषम् ॥३१॥

VERSE 31 Meaning: “He who is not the Lord of the universe, should not even think in his mind, of doing such actions (as done by the Lord). Like Lord Rudra who was able to drink the poison arising out of the churning of the ocean of milk! Anyone else drinking this poison would have been destroyed fully. In the same way, if someone were to try to perform, through foolishness, the actions like our Lord’s own Leelas, then he will certainly get destroyed.”

श्रीसुबोधिनी : एतदीश्वरकृतमनीश्वरो न समाचरेत्, ऐश्वर्यसमानाधिकरणमेवैतत् नानिष्टं करोति. अतो जातु कदाचिदपि औत्सुक्यादपि न समाचरेत्, किं बहुना, मनसापि. ऐश्वर्यतुल्यमेव तेषां तत्कर्म. यथैश्वर्यकामनायामपि अनीश्वरो वधमर्हति, यथा महाराज्यानधिकारी तदिच्छां कुर्वन्. अतो मनसापि न समाचरेत्, विपरीते बाधकमाह विनश्यतीति, मौढ्यादैश्वर्यसहभावं तस्य कर्मणो अज्ञात्वा केवलं तत् कर्म आचरन् तेनैव कर्मणा नष्टो भवति. नन्वेकमेव कर्म कथं धर्मान्तरसहितं न नाशकम् इतरथा नाशकमिति चेत्, तत्राह अरुद्रोः रुद्रव्यतिरिक्तः रुद्रसमानपराक्रमरहितो अब्धिजं विषं कालकूटमाचरन् आसमन्ताद् भक्षयन् विनश्यति तथेत्यर्थः. निन्दितं कर्मापि कालकूटवन्नाशकं, तदीश्वरस्यैव शोभाकरं, येन नीलकण्ठो भवति. तथैव गोपीजनवल्लभ इति ॥३१॥

SRI SUBODHINI: The actions of the Lord of the universe should never be attempted, even in the mind, by anyone else. Only if there is “opulence” (Aishwaryam), these type of actions do not lead to one’s destruction. (And only our Lord has this opulence). Hence no one should even attempt to think or do such actions, even out of enthusiasm or zest. Even in the mind, “the thinking about these actions to be worthy of doing” should be avoided fully. For the Lord Himself, this type of action adds to His opulence. The ordinary people’s ambitions to achieve “opulence” often ends up their getting destroyed

— like an “undeserving” person with a desire to become a “king” gets destroyed in the process. Hence such type of actions should not be even thought of. If such actions are done, then the result of them is specified as “VINASYATI” — he gets destroyed! Hence, these actions go hand in hand with the opulence of the Divine and if these actions, are attempted, without understanding this cardinal rule, then “the doer of this action” gets destroyed through his own actions!

But if there is the backing of the Divine opulence, the same “action” does not lead to one’s destruction but, the way the person without “opulence” attempting to do this type of action, gets destroyed is being described through an example given in this verse. He who is lacking the capacity of Lord Siva, if he were to drink the “Kālakūta” poison, which emerged from the churning of the milk ocean (which Lord Siva drank to save the universe), he will get destroyed, as he lacks the capacity of Lord Siva. The “reprehensible” actions also destroy the performer, in the same way as the “Kaalakoota” poison destroys the one, who has no capacity to digest it.

Our Lord Siva added brilliance to Himself by drinking the “Kaalakoota” poison and He is hailed as “Neelakantha” (of blue hued neck) due to the drinking of this poison. In the same way, the Lord’s Divine Leelas with the Gopis, solely done with a view to confer the “bliss” of His Divine self, adds to the brilliance of our Lord, and He is hailed as the “beloved of the Gopis” (GOPI JANAVALLABHA).

By enacting this type of Divine Leelas, as these Leelas should never be emulated by anyone else, the

dictum that “by following the path and conduct of the Mahatmas, one attains welfare and Sukham” — gets contradicted! This is replied to be the next verse.

ननूक्तं “यद्वृत्तमनुतिष्ठन्नि”ति, तत्राह ईश्वराणामिति.

ईश्वराणां वचस्तथ्यं तथैवाचरितं क्वचित् ।

तेषां स्वच्छन्दचरितं बुद्धिमान् समाचरेत् ॥३२॥

VERSE 32 Meaning: “The words of our Lord is truthful. In the same way His Divine conduct and Leelas are also truthful. The wise persons should only follow and practice, those actions which are appropriate and truthful.”

श्रीसुबोधिनी : ईश्वराणां वचएव तथ्यं न त्वाचरितं; क्वचिदाचरितमपि वचनानुगुणं चेत्, ईश्वराणां बहवो धर्माः; यथैश्वर्यं तथा धर्मात्मत्वं तथा दया. तत्रैश्वर्यज्ञानवैराग्यैर्यत् करोति तत् स्वच्छन्दचरितमित्युच्यते. बुद्धिमान् तन्न समाचरेत्, ते ह्यन्यथा न वदन्ति, अन्यार्थं कथनमन्याधिकारेणेति; अतस्तद्विरुद्धं न कथयन्तीति ॥३२॥

SRI SUBODHINI: The words of our Lord and the exalted are always truthful, but their “conduct” may differ! Thus, the conduct should be treated as one and truthful only, when it corresponds to their words. Otherwise, in our Lord there are so many qualities/duties like opulence, their Dharma and compassion too. Out of all these, their conduct, based on the factors of opulence, spiritual wisdom or detachment generally are regarded as actions of their own will and inherent nature. Wise people should never follow these type of actions. But the words of our Lord never is untruthful at any time and in anyway! — as the Lord’s words always contain the blessing conferred by Him on the basis of the devotees, “desires and prayers” (and nothing of His own) and in this way, the Lord never does anything, which is against

the desire and wishes of those, who pray to Him. In other words, the Lord never does anything, which is against the interests of those, who pray to Him, as His devotees.

Like our Lord never tells an “untruthful” word to others, why does He not then practice the truthful action? This question is answered through the following verse.

ननु यथान्यस्मै न कथयन्ति तथा स्वयमपि कुतो न कुर्वन्ति? तत्राह कुशलाचरितेनेति.

कुशलाचरितेनैषामिह स्वार्थो न विद्यते ।

विपर्ययेण वानर्थो निरहङ्कारिणां प्रभो ॥३३॥

VERSE 33 Meaning: “For the Mahatmas, who are not “egoistic”, Oh! King! Although they observe all the rules of conduct properly, as they are also unselfish (i.e. no personal desires to profit, in being “good”), they do not observe right conduct for gaining any profit or benefit. Likewise they do not come to harm by doing wrong actions”.

श्रीसुबोधिनी : एषामीश्वराणां कुशलाचरितेन अर्थः प्रयोजनं न विद्यते, ततोऽप्यनन्तफलस्य प्राप्तत्वादेव. विपर्ययेण अकुशलाचरितेन अनर्थोऽपि न विद्यते. ईश्वराणामेव निषिद्धकर्मणा अनिष्टभाव इति न किन्तु ज्ञानिनामपीति ज्ञानवैराग्ययोस्तुल्यं स्वरूपमाह निरहङ्कारिणामिति, अहङ्काररहितानां न केनापि किमपि, कर्तृत्वाभिमानाभावात्. प्रभो इति सम्बोधनमीश्वरस्य लोकविलक्षणत्वज्ञापनार्थम् ॥३३॥

SRI SUBODHINI: For these Mahatmas (Lords) there is no motive or purpose to be served by doing good actions. The reason being, that by doing good works, the good benefits, which they will get pales into insignificance in comparison to the bliss, joy and benefits which they have already attained. By wrong actions (which they very seldom do) also they do not come to any harm. It is not

that only our Lord will not be harmed for wrong actions, even the spiritually wise Mahatmas also do not get harmed through these wrong actions as the Lord and the Mahatmas are both not “egoistic” i.e. they are free of ego and self-esteem. Both of their “spiritual wisdom” (Jnana) and “detachment” (Vairāgyam) are also same. Thus, the “Jnani” and the exalted souls who have “renounced” (detached), do not have any profit or harm from their actions, as they have given up the sense of “doership” of these actions. (i.e. they have fully surrendered to our Lord and they are fully convinced that it is the Lord, who functions in them). Those Mahatmas, who have the Divine quality of opulence are “different” from the ordinary rung of persons, in this world. To describe this truth only, Shri Sukadeva has addressed the king as “Oh! Lord! (PRABHO) — to denote that “You are the king and due to this there is “opulence” (AISHWARYAM) in you and you will be able to understand this better (not your people, who do not have this “opulence”).

When one has gained “spiritual wisdom” (Jnana) then it is said that “prohibited” actions do not lead to any harm and if Jnana, Aishwarya and all other Divine qualities are there in one person, then definitely there will not be any harm caused by these actions! This is being explained in the next verse.

यत्र ज्ञानसहकृतमेव तत्कर्म नानिष्टजनकं किं वक्तव्यमैश्वर्यसहकृतमित्याह
किमुतेति.

किमुताखिलसत्त्वानां तिर्यङ्मर्त्यदिवौकसाम् ।

इंशितुश्चेशितव्यानां कुशलाकुशलान्वयः ॥३४॥

VERSE 34 Meaning: “All beings, animals, birds, human being and the celestial deities have their Lord and

Master in our Lord Shri Krishna. How can there be any relationship with any good or bad result (or "seen" or "unseen" result) for His actions done with His own devotees (or Sevaks), through His Divine power of opulence (Aishwaryam), when even the spiritually wise Jnanis are not affected by the results of their actions, both seen and unseen, at all!"

श्रीसुबोधिनी : ईश्वरस्य सेवकमारणे सेवकानामन्यथाकरणे न च काचित् शङ्का भवति, यथैहिकी तथा पारलौकिकी. नियामकाद्धि शङ्का, भगवतो न नियामकोऽन्योऽस्तीत्याह अखिलसत्त्वानां सर्वजीवानां तिर्यङ्मर्त्यदिवौकसां गुणत्रयकार्याणां जीवजडानामप्राकृतानां वा सर्वेषामेव ईशितुः प्रभोः कृष्णस्य चकारादात्मनश्च ईशितव्यानां सेवकानां सम्बन्धी तत्कृतगुणदोषाभ्यां कुशलाकुशलयोरन्वयः कुतः! नहि दासीभिः स्वात्मभूताभिः सम्बन्धे अनियम्यस्य ऐहिके पारलौकिके वा कश्चनापकारः सम्भवति. अन्तरङ्गैरेव तथा ज्ञायत इति न सुश्लोक्यतानिवृत्तिः ॥३४॥

SRI SUBODHINI: The Master or the Lord, who is full of "opulence" (Aishwaryam) is independent to punish his erring servants or transfer a servant from one place to another. No one doubts about these powers of a Lord or Master. Like in these "worldly" issues, this is the settled order, in the affairs of the other world also, there are rules and regulations. We may get doubts on the rules or due to the nature of the Master who implements these rules but in the case of our Lord, He is the Master of all the rules and regulations and there is no controller for Him as He is His own controller! Our Lord Shri Krishna is the Swami or the Lord of this entire creation viz. the animals, the birds, the humans and the celestial beings — and also of the three qualities and of the inanimate and animate objects or supernatural materials — nay — of everything! In the verse, the word "Cha" (and) has been given to

denote that our Lord is the Swami and Master of all souls also (Ātma). He is related to all His servants. How is our Lord in anyway, related to the good or bad results of His servants caused respectively by their good and bad actions? He is not related or affected by these at all! By having relations with His own soul-forms of the Gopis (Aatmaroopa), for which there is no need to adhere to any rules or regulations (when you are playing with your own self). As such, for the enactment of His Divine Leelas, the "independent" Lord and Master of the universe Shri Krishna, no harm will ever come either in this world or in the other. "WHO CAN BLAME WHOM WHEN EVERYTHING IS HE AND HIS".

THE SECRET OF THE PRINCIPLES OF THIS SUBJECT OF OUR LORD'S DIVINE LEELAS CAN BE KNOWN ONLY TO THE INTIMATE DEVOTEES OF OUR LORD AND OUR LORD CAN NEVER BE BLAMED IN THIS WORLD BY ANYONE.

From the point of view of the path of action (Karmamārga) also, no one can "blame" our Lord or any "blemish" can attach to our Lord. The following sayings from the Vedas and Holy scriptures are relevant. (1) "This sacrifice of Brahman was in existence in the beginning". (2) This was Brahman only even from the beginning. (3) "He understood only as the "Ātma". Through these Holy scriptures the greatness and the glory of "actions" and "Jnana" (spiritual wisdom) can be realized. In the same way, through bad actions and knowledge, one's decline can also take place. Shri Sukadeva is answering this objection, through the following verse.

नापि कर्ममार्गविचारेण कर्मप्राधान्यपक्षेऽपि दोषः शङ्कनीयो यथा
"परमेष्ठिनो वा एष यज्ञोऽग्र आसीत्" "ब्रह्म वा इदमग्र आसीत्" "स

आत्मानमेवावैत्” इत्यादिश्रुतिषु, यथा ज्ञानकर्मभ्यामुत्कर्षः एवमपकृष्टज्ञान-
कर्मभ्यामपकर्षोऽपि सम्भाव्यत इति तत्राह यत्पादेति.

यत्पादपङ्कजपरागनिषेवतृप्ता

योगप्रभावविधुताखिलकर्मबन्धाः ।

स्वैरं चरन्ति मुनयोऽपि न नह्यमाना-

स्तस्येच्छयात्तवपुषः कुत एव बन्धः ॥३५॥

VERSE 35 Meaning: “Those who are satisfied only with the service of the dust of our Lord’s lotus feet, those whose bondage due to their actions have been cut asunder through the glory of their Yogic practices and the sages, who live as per their own will and faith and who are not engulfed by any bondage — when none of these persons are bound by any of their actions, then how can our Lord, who takes His form (body) out of His independent will, be bound by His actions? Not at all!”

श्रीसुबोधिनी : नहि सर्वेषामेव जीवानां समानकर्मणा समानं फलमुपलभ्यते, अन्यथा शास्त्रवैफल्यापत्तिः. उत्कृष्टकर्मादौ प्रवृत्तो नापकृष्टकर्मणा कादाचित्केन अपकृष्टो भवति. तत्र मार्गत्रयं, त्रिष्वपि प्रवृत्तो नापकर्षं यातीत्याह. तत्र प्रथमं भक्तिमार्गे प्रवृत्तस्य तत्र पुष्टस्य न केनाप्यपकर्षं इत्याह, यस्य भगवतः पादपङ्कजस्य परागभूता ये सेवकाः तेषां निषेवो निषेवणं तेन तृप्ताः भगवद्भक्तैः सह भगवद्गुणस्मरणेनैव विस्मारितदृष्टश्रुतसुखलेशाभासाः स्वैरं चरन्ति, न तेषां कर्मोत्कर्षापकर्षौ साधकबाधकौ. तथा कर्ममार्गेऽपीत्याह योगप्रभावेति. योगो हि महान् धर्मः, “अयं हि परमो धर्म” इति स्मृतेः. तस्य प्रभावः अणिमाद्यैश्वर्यसम्पत्तिः ज्ञानादयश्च, तेनैव विशेषेण धृताः, पूर्वकर्मजनिता अपि अखिलकर्मबन्धाः विशेषेण धृता भवन्ति. तेऽपि स्वैरं चरन्ति. ज्ञानमार्गेऽप्याह मुनयोऽपि स्वैरं चरन्तीति. सर्वे एव न नह्यमानाः अबध्यमानाः. “‘णह’ बन्धने”, सर्वत्रैव असम्बध्यमानाः. यत्र भगवत्प्रवर्तितमार्गेष्वप्येषा व्यवस्था तत्र भगवतः किं वक्तव्यमित्याह तस्यैच्छयात्तवपुष इति. इच्छया भोगार्थम् आत्तानि

वपूँषि “यावतीर्गोपयोषित” इति तावन्ति येन तस्य कुतएव बन्धो भवेत्? यो हि तावद्रूपो भवति, कार्यं कृत्वा च तान्याच्छादयति, तस्य केन कर्मणो बन्धो भवेत्? कर्म हि प्रतिनियतं व्यवस्थितम्. तत्र यदि भिन्नो भिन्नो जीवः स्यात् तदा तेन कर्मणा बन्धो वा भवेत्. आकाशवद् भगवद्रूपाणि प्रतिपदमन्यान्येव भवन्ति, यथान्नभेदेनाप्येकदेहव्यवहारः एवं देशभेदेनापि भगवतः सर्वतः पाणिपादान्तस्य तावेत्परिच्छेदेन प्रादुर्भाव इच्छयेति. स्वामिनीनां वा वपूँषि. अतः सर्वथा प्रमाणप्रमेयविचारेणापि न बन्धः सम्भवति ॥३५॥

SRI SUBODHINI: Although many souls may do the same type of tasks, even then, all of them do not attain the same desired result! If everyone was to get the same result, the scriptures will, then be considered as “ineffective”. If an action of “blemish” or a prohibited action is done by a very good and noble person, he should not be taken as a “bad or low” person due to this kind of deed! There are three paths for this, and the one who treads in any one of these three paths, does not suffer any fall at all.

(1) Firstly, one should get fully established in the path of Bhakthi, in a sincere and total way, to our Lord. Then this devotee will not suffer any fall. He who has become satisfied with the Seva rendered to those devotees of our Lord, who have become purified by the “worship” and “Seva” done to the “dust” of the lotus feet of our Lord and the devotee who remembers the glorious qualities of our Lord, along with the other devotees of our Lord — and due to this, they forget all the so called “pleasures and joys” of this world, both seen and heard of! This sort of attitude makes them conduct themselves, as per their own desire and will! For these devotees of our Lord, the “good” and the “bad” of their actions do not act as an hindrance or as an obstacle.

(2) This same way or nature is in the path of "action" (Karma) also. In the Smritis, it is said that "Yoga (meaning Karma Yoga) is a glorious Dharma or duty". This path is glorious, as it leads to the "attainments" (Siddhis) of "becoming like an atom" and achieving Aishwaryam, wealth and also Jnana or spiritual wisdom. Through this Yoga practice, the bondage of one's earlier and present actions gets removed (released). Through these, the noble sages, (Yogis) also are enabled to perform all their actions, in an independent way, as per their own will.

(3) Now, we will describe the path of "Jnana" (or spiritual wisdom). The "Jnanis" (Sages) also have got released from the bondage of their "actions" and are in a position to do their actions as per their will.

In this way, when there is such an orderly way of getting released from one's "bondage of Karma" (in the three ways as specified above), then we can clearly appreciate that the Gopis were the "bodies made through the desire of our Lord" i.e. the Lord had manifested Himself as these countless Gopis for His own "bliss"; in an independent way and as per His own desire! If this is so, how can this independent Lord get "bound" through any of His actions? Our omnipotent Lord, manifested Himself into all these forms and after sometime, He Himself makes them "disappear". If this is the case, how can any "action" bind Him or make His fame and glory, get declined?

Everyone has been ordained some work or duty to be performed. The soul gets into the bondage of its own actions, when so many countless Jivas or souls are working, either through its "good" or "bad" actions. But

our Lord's real Divine form is like the sky (space) absolutely and at every step, undivided. Like a person consuming different types of foods always feels that his body functions as one single unit, in the same way, although the "places" will be different, but our Lord's hands, feet etc. are present and envelop everywhere and everything! The Lord, by His mere will, can manifest Himself, taking several divided individual forms and bodies, anywhere and at anytime! He could manifest also as the "bodies" of the Gopis! Thus from the point of "evidence" (Pramana) and the "goal" (Prameya — our Lord), the Lord can never be touched by the "bondage" of Karma.

If the Lord is not bound by His own "Karma" due to the Divine quality of "Aishwaryam" (opulence) present in Him, from the worldly point of view, this type of action has certainly violated the "rule of order" and conduct (Maryada) of this world, and goes directly in contradiction to His own statement made in the Gita which says, "Others follow the conduct of the great and noble souls. The world follows the standards of conduct set up by them". When a consideration is done from this angle and view of the Lord Himself, then this "bondage" of Karma should apply to Him also. The three examples given by Shri Sukadeva is pertaining and applicable to sages and Yogis and will not apply to ordinary worldly people and practices. The Lord is the controller of all these "worldly" action by Himself, in an independent manner. Hence, this example given is not comparable and applicable to the Lord of the Universe. If this argument is advanced, then the answer to this is given through the next verse.

ननु तथापि लोकमर्यादाया भग्नत्वाद् "यद्यदाचरति श्रेष्ठ" इति न्यायेन शब्दबलविचारेण बन्धो भवेत्, ते ह्यवधूतास्त्रयोऽपि, न ते व्यवहारनियामकाः,

अतो विषमो दृष्टान्त इति चेत्, तत्राह गोपीनामिति.

गोपीनां तत्पतीनां च सर्वेषामपि देहिनाम् ।

योऽन्तश्चरति सोऽध्यक्षः क्रीडनेनेह देहभाक् ॥३६॥

VERSE 36 Meaning: "The Lord, who is present everywhere, is the indwelling Divine Supreme Ātma of the Gopis, their husbands and of every being. It is He only, for the purpose of His Divine Leela (play) has now manifested by taking a human body".

श्रीसुबोधिनी : नहि स्वस्पर्शः स्वस्य क्वापि निषिद्धः परा चासौ स्त्री च परस्य च स्त्री. उभयमपि न भगवति, यतः भगवान् गोपीनां तत्पतीनां च आत्मा. बान्धवाः सर्वे लौकिकाश्च न मन्यन्त इति चेत्, तत्राह सर्वेषामपि देहिनामयमात्मेति. यो भगवान् अन्तश्चरति, आसन्यो जीवो वा. सर्ववादिसिद्धान्तसङ्ग्रहाय सामान्यवचनं योऽन्तश्चरतीति. स एवायं भगवानध्यक्षः प्रत्यक्षः क्रीडनेन कृत्वा नटवत् पुरुषदेहं भजते. वस्तुतस्तु नायं पुमान्, न च स्त्री नाप्यन्यः कश्चित्, "न स्त्री न षण्डो न पुमानि"ति श्रुतेः. अतः केनापि विचारेण नास्य दोषसम्भवः ॥३६॥

SRI SUBODHINI: There is nothing wrong to touch oneself by oneself! If a woman is different i.e. belonging to another, although for an ordinary human being such "differences" are essential for proper social cohesion and conduct, these "differences" do not apply to our Lord — as our Lord is the indwelling Divine "Ātma" of all these Gopis, and their husbands. If it is said, that this type of argument will not be accepted by everyone including the worldly persons and the relatives of the Gopis' themselves, answering this, our Shri Mahāprabhuji says that the Lord is not only the indwelling Divine "Ātma" of the Gopis and their husbands, He is also the "Ātma" of every living being, who has a body! Our Lord resides in everyone as the "Jeevātma" (Aasanya =

important Prana or life force) or as the soul, (as the indwelling Divine principle). With a view to answer to all types of arguments, it is said that the “Lord is the indwelling Divine Ātma in the inner-minds of every Being”. In other words, the same Lord, who is the indwelling Ātma in everyone, has now, for the sake of enacting His Divine Leelas, has taken this most beautiful Divine form (as an actor) and manifested Himself. In reality, this Lord is neither a “male” or a “female” and “nothing else” also! The proof for this statement is contained in the Vedic dictum “the Lord is neither a female, a eunuch or a male”. Hence, after much analysis of all the factors involved, we can certainly realize that no “blemish” can attach to our Lord, due to any of His actions.

Conceding that no “blemish” can attach to our Lord, due to the above reasons, why then the Lord undertook to do such kind of “wrong” and “condemnatory” actions? What was the hidden motive or secret of these actions? This is answered by the next verse.

ननु तथापि एवंकरणे कोऽभिप्राय इति चेत्, तत्राह अनुग्रहायेति.

अनुग्रहाय भक्तानां मानुषं देहमास्थितः ।

भजते तादृशीः क्रीडाः याः श्रुत्वा तत्परो भवेत् ॥३७॥

VERSE 37 Meaning: “Our Lord has assumed this “human” body only with a view to bless His devotees and enacted this type of Divine Leelas, listening to which, the hearer-devotees will get totally absorbed in our Lord” (i.e. become “one” with Him).

श्रीसुबोधिनी : भक्तानामनुग्रहार्थमेव भक्तसमानरूपं देहमास्थितः, विजातीये तेषां विश्वासो न भवेदिति. ततो यथा मनुष्यानुग्रहाय मानुषो देहः प्रदर्शितः एवं गोपिकानामप्यनुग्रहाय स्वानन्दं गोकुले दातुं तादृशीः क्रीडाः

भजते, तत्तद्धर्मप्रवेशव्यतिरेकेण तस्य तस्य दोषस्यानिवृत्तत्वात्, यद्वा भक्तानां मानुषं देहं प्रति आस्था सज्जातास्मिन्निति स तथा. तत्रापि महान् पूर्णकामः सर्वं दातुं शक्तः न त्वेवं निषिद्धप्रकारेणात्मानं दातुमिति. अत एतां लीलां निरोधपूर्वकादेयदानरूपां यः श्रोष्यति सः सर्वथा भगवत्परो भविष्यतीति भगवता तथाचरणं कृतम्. तदाह याः श्रुत्वा तत्परो भवेदिति ॥३७॥

SRI SUBODHINI: Our Lord has assumed a “human” form, like all other “humans” only with a view to bless His devotees. If He were to take the form other than a “human” one, then the worldly human beings will not get any faith or confidence in our Lord! That is why, He has taken this human form, with a view to bless all the “human” beings. In the same way, for conferring His blessing on the Gopis and with a view to flood Gokulam with the bliss of His Divine self (Swaroopaananda), He enacts His Divine Leelas as an “act of blessing” (i.e. He does not do anything for Himself. Compare this with the motive for each type of actions of any living being, which is designed only to fulfill one’s will, plan or desires only).

The “blemish” of the devotees are of different kinds and the Lord, with a view to destroy these individual types of “blemish” enacts different types of Divine Leelas. Through these Leelas, the Lord blesses His devotees, with different kinds of virtues and qualities in them, so that all of their “blemish” gets destroyed totally.

In other words, our Lord cared very much, in a loving way, for the “bodies” of His own devotees and with a view to confer His “blessings” He enacted His Divine Leelas with them. Our Lord is “Poornakaama” (the one whose desires are always in a state of fulfillment) and “Mahān” (exalted — glorious). He is capable, therefore, of conferring all types of His “Rasa” or bliss (Aananda)

on everyone. But He does not confer the bliss of His Divine self in any “blemishful or wrong” way. This Divine Leela enacted by our Lord, at Vraja, has been done by Him in a very pure and supernatural manner. Hence he who listens to these extraordinary Divine Leelas of conferring the bliss of His Divine self (usually never given), with total and pure devotion or Bhakthi (NIRODHA), he becomes eternally devoted to our Lord, completely dependent on Him. How? Our Lord Himself has practiced and conducted Himself in this way only. That is why Shri Sukadeva has referred to in the verse “Having heard with devotion these Divine Leelas, a devotee becomes completely absorbed and loving to our Lord.”

Shri Gosainji Prabhu Vittaleswara, has said that when the “sins and blemish” of even the “hearers” of these Divine Leelas get destroyed, then what is the wonder for the destruction of the “blemish and sins” of the sincere devotees of our Lord, who are fully absorbed in the contemplation of our Lord’s Divine Leelas!?

“Even what you say is absolutely right, but from the worldly point of view, these “wives” belonged to others and the “Master” (Gopas) gets hurt, when his own object or property (wife) is appropriated by another. Perhaps, here, the Gopas must have become very unhappy and the actions of the Lord would lead to “ill-fame.” This sort of doubt is removed by the following verse.

ननु तथापि लोकव्यवहारे स्त्रियोऽन्याधीना इति अदत्तोपादानं, गोपानां मनसि खेदः, तैः क्रियमाणा अपकीर्तिश्च भवेदित्याशङ्क्याह नासूयन्निति.

नासूयन्, खलु कृष्णाय मोहितास्तस्य मायया ।

मन्यमानाः स्वपार्श्वस्थान् स्वान्स्वान्दरान् व्रजौकसः ॥३८॥

VERSE 38 Meaning: “Completely infatuated by the

power of illusion (Māya) created by our Lord, the Gopas always realized that their wives were with them only. Hence, they did not condemn or become envious of our Lord Krishna.”

श्रीसुबोधिनी : ते भगवन्तं नासूयन् असूयया न दृष्टवन्तः. प्रथमतः प्रवृत्तिं ज्ञात्वापि भगवन्मायया मोहिता नासूयन्. अग्रे तु स्वपार्श्वस्थानेव स्वान् स्वान् दारान् मन्यमाना जाताः. यतो ब्रजौकसः पूर्वोपरानुसन्धानरहिताः. सर्वथाङ्गीकृता इति वा, एतादृशानां प्रभौ दोषारोपासम्भवदिति भावः. अयमर्थः सर्वजनीन इति खल्वित्युक्तम्. भगवत्सान्निध्येऽपि मोहार्थं तस्येति. बुद्धिरेव तेषां भ्रमात्, शिष्टं भगवत् एवेति मननमात्रेणैव सर्वदोषपरिहारः अनेन तास्वपि दोषारोपो निवारितः ॥३८॥

SRI SUBODHINI: The Gopas, at first had realized that their wives had gone to meet our Lord Shri Krishna. But due to the power of our Lord's power of “Māya” or illusion, they were infatuated, to the effect, that none of them got envy or hatred for our Lord. Why? They knew that their wives were always with them only. As these Gopas are innocent and they could not think deeply either. In the verse, the word used is “the people of Vraja” and not “Gopas” — the purport of this is that these “Gopas” are “persons who are living in Vraja” and they have accepted the actions of our Lord, in every way. At no time, these people will have the mind to find a “blemish” in our Lord and they had complete faith and trust in our Lord. The word “Khalu” (yes indeed) has been used by Shri Sukadeva to reemphasize that the Gopas never had any doubt about our Lord's actions and conduct!

Although the Gopis were with the Lord, the Gopas thought that the Gopis were with them only. This was caused by the power of “illusion” (Māya) of our Lord. In

fact it was their “delusion”, which caused their understanding that the Gopis were their wives and they are situated near them, at all times. But in reality, the Gopis belonged to our Lord only, and very rightly they were always with the Lord! Due to this understanding, the Gopas never hated or became jealous of our Lord and all types of “blemish” in them also got removed, due to this faith and trust in our Lord. This way, they did not blame their wives also.

In this way, after removing all types of doubts and “blemish” which arose pertaining to these Divine Leelas, these Divine Leelas are concluded, through the following verse.

एवं प्रासङ्गिकं परिहृत्य उक्तां लीलामुपसंहरति ब्रह्मरात्र इति.

ब्रह्मरात्र उपावृत्ते वासुदेवानुमोदिताः ।

अनिच्छन्त्यो ययुर्गोप्यः स्वगृहान् भगवत्प्रियाः ॥३९॥

VERSE 39 Meaning: “On the dawn of the Holy hours of Brahmanuhurtha, the Gopis who were the beloved of our Lord, although inwardly unwilling, obeying the orders and wishes of our Lord, came back to their respective homes”.

श्रीसुबोधिनी : अरुणोदयो ब्रह्मरात्रं, तस्मिन् उपावृत्ते सम्यक् जाते तदन्तर्यामितया प्रविष्टो भगवान् गृहे गन्तव्यमितीच्छामुत्पादितवान्. ततः भगवतानुज्ञाताः, यतो भगवान् मोक्षदाता. ताश्चेद् आसन्ध्यमन्तःस्मरणं करिष्यन्ति तदा मोक्षाधिकारिण्यो भविष्यन्तीति वासुदेवेनानुमोदिताः. तासामिच्छा न स्थिता, सर्वपरित्यागेन भगवद्भजनस्य कृतत्वात् किं गृहेण लोकैर्वेति, तथापि गोप्य इति विपरीतबुद्धिर्हठबुद्धिश्च तासां नास्तीति स्वगृहान् ययुः. तथापि तासां न गृहाः प्रियाः किन्तु भगवानेव. नापि संसारभयम्, यतो भगवतः प्रियाः ॥३९॥

SRI SUBODHINI: “Brahmarātra” — means the “dawn”. When at the stroke of dawn, the Lord expressed His desire, seated in their inner-minds, that they should all go back to their own homes. Afterwards, the Lord Himself gave them the “order” to go back to their own houses, as the Lord never desires anyone to be under His bondage or control. Our Lord is the giver of “liberation” (MOKSHA). He thought that if the Gopis were to remain with Him, then, they will never be able to remember and think of Him, in a total and full manner. By going back to their own homes, “by contemplating on Me from dawn to dusk, as I am not available for them to be seen, then they will become “deserving” to be liberated. That is why our Lord, who always sees the interests of His loving devotees’ first, and being the conferrer of the blessing of “liberation” (MOKSHA) desired them to go back to their homes — AS THE LORD WAS CARING FOR THEM MORE THAN FOR HIMSELF!

But the Gopis thought in their mind, that when they had decided to serve our Lord only by giving up everything else, then what is there to give or take from their own homes or their people? But being the “Gopis”, they did not have any “protest” in their mind or they also did not misunderstand our Lord, in any way, for asking them to return to their own homes, through which they might have not obeyed the orders and will of our Lord. The Gopis were certain that Shri Krishna is the Supreme Lord of the Universe and they need not worry regarding this “world” or anyone else. They were “fearless” due to the reason, that they have become “beloved” of the Lord.

This Divine Leela has been enacted by our Lord for the sake of conferring “liberation” on His devotees

and the "Phalam" or benefit of listening to this Divine Leela, is being described in the next verse.

मोक्षार्थमिदं चरित्रमिति ज्ञापयितुं एतदुपाख्यानश्रवणस्य फलमाह विक्रीडितमिति.

विक्रीडितं व्रजवधूभिरिदं च विष्णोः

श्रद्धान्वितोपशृणुयादथ वर्णयेद्यः ।

भक्तिं परां भगवति प्रतिलभ्य कामं

हृद्रोगमाश्रपहिनोत्यचिरेण धीरः ॥४०॥

॥ इति श्रीमद्भागवते महापुराणे दशमस्कन्धे पूर्वार्धे

रासक्रीडावर्णनं नाम त्रयत्रिंशोऽध्यायः ॥

VERSE 40 Meaning: "He who listens or describes with sincerity, this Divine Leela enacted by our Lord, with the Gopis of Vraja, he will certainly attain the "highest" devotion to our Lord and very quickly the disease of his heart viz. the various desires will get cured (i.e. all his desires will be destroyed) and instantaneously he will become steadfast and courageous" (in the love of our Lord).

श्रीसुबोधिनी : व्रजवधूभिः सह भगवत इदं विशेषणं क्रीडितं श्रद्धान्वितो भूत्वा सम्यक् कथ्यमानमुपशृणुयात् अथवा वर्णयेत्, श्रवणानन्तरमेव कीर्तनमित्यथशब्दः. य इति नात्र वर्णादिनियमः किन्तु यः कश्चन, भगवतो माहात्म्यश्रवणादेवमपि मोचयतीति. भक्तानां च सर्वथा प्रतिपत्तिश्रवणाच्च. भगवति परां भक्तिमुपगतः ततो भक्त्या अन्तःस्थिरीभूतया हृदयस्य रोगरूपं काममाशु शीघ्रमेवापहिनोति, यः पूर्वं हृदयबाधकत्वेन स्थितः शीघ्रमेव च बाधकर्ता, तमाश्वं दूरीकरोति श्रवणमात्रेणैव. ततः पूर्ववासनया पुनरुद्गमे अचिरेणैव धीरो भवति. अत इदं साभिप्रायं श्रोतव्यमिति फलप्रकरणत्वाद् फलमुक्तम् ॥४०॥

॥ इति श्रीभागवतसुबोधिन्यां श्रीमल्लक्ष्मणभट्टात्मजश्रीमद्वल्लभ-
दीक्षितविरचितायां दशमस्कन्धविवरणे त्रयत्रिंशोऽध्यायविवरणम् ॥

SRI SUBODHINI: The Lord had enacted these extraordinary Divine Leelas with the Gopis and it is necessary and valuable that one should listen to these Divine Leelas with great sincerity and faith and also make others listen to them. In the verse, the word "Yaha" (he, who) has been used to denote that anyone and everyone can listen to these Divine Leelas or sing about them. There is no bar for this for any caste or stage in life (Āshrama). There is no restriction for anyone of any type for this. Everyone is entitled to listen and describe these Divine Leelas, be it a householder or a bachelor etc. He who has no other quality or virtue, even he can get liberation by just listening to the glory of our Lord's Leelas. A sincere devotee is always surrendered to our Lord and on hearing about these Divine Leelas, he will, very quickly, develop and get the highest Bhakthi to our Lord. He would establish this Bhakthi, very firmly, in his inner-mind and this will destroy all types of "diseases in the form of various kinds of desires" in his heart. All these "desires" will flee away from such a devotee. The purport of this is that "desire" usually stays in one's heart and acts as a stumbling block for the true Bhakthi towards our Lord and creates enormous difficulty in getting Bhakthi quickly to our Lord. — this "desire" very quickly gets thrown away, by hearing of our Lord's Divine Leelas. The remaining "attachment" or traces of "desire" may sometimes give rise to some "desires" but this devotee, having become steadfast, due to his constant hearing of these Divine Leelas of our Lord, will never get influenced by these "Vasanas" (vestiges of former desires and the taste for them). These "desires along with their Vasanas" go and flee away by themselves, by accepting

defeat! Hence, this “Phala Prakaranam” of our Lord’s Divine Leelas, should be heard with “Bhava” of Bhakthi and with their inner “meaning”. In this verse, the benefit of listening to this Divine Leela has been specified. That is why this is termed as “Phala-prakaranam” (division dealing with the conferring of “Phalam” or benefit).

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 33rd chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीवाक्यतिचरणकमलेभ्यो नमः ॥

॥ श्रीभागवतं-दशमस्कन्धं-चतुर्विंशोऽध्यायः ॥

CHAPTER 34, CANTO 10, SRI BHAGAVATAM.

एवं रूपप्रपञ्चस्य पञ्चधा रसवर्णनम् ।

निरूप्य नामलीलातो रसार्थमिदमुच्यते ॥ (१)॥

KĀRIKA 1 Meaning: “In this way, our Lord conferred the bliss of His Divine self, through the mind, words, vital air (Prāna), the senses and the body, in 5 ways (dealt with in 5 chapters) and made His devotees joyful. After this, the Lord confers His Divine bliss through His Divine Leelas enacted as “Naama Leela” (Leelas of His Holy name) and this division deals with this subject.”

एवमुद्धतभक्तास्तु यद्यन्यं समुपासते ।

दुःखभाजो भवन्त्येव मुच्यन्ते हरिणैव तु ॥ (२)॥

KĀRIKA 2 Meaning: “Those devotees, whom the Lord has redeemed by making them give up their dependency on others (than Him), if they were to give up the ideal of “oneness” while being dependent on others, then, they will become unhappy. But our Lord Sri Hari, who removes the sorrow of His devotees, mitigates the sorrow of these devotees also.”

एकत्रिंशे सर्वभावान्निवृत्तानां तु पूर्ववत् ।

गानेन रमणं चक्रे प्रमाणानन्दसिद्धये ॥ (३)॥

बलभद्रेण सहितो वेदरूपेण सर्वथा ।

तद्दोषं नाशयामास हरिरित्युच्यते स्फुटम् ॥ (४)॥

KĀRIKAS 3 and 4 Meaning: “In this chapter (34) when the devotees get freed from all other “attachments and attitudes” then, like before, with a view to make Shri Balarama, who is the symbol of the Vedas (the proof = Pramāṇa) joyful, along with Shri Balarama, our Lord, removes the various obstacles in attaining this, by enacting His Divine Leelas, with singing. This is being explained here.”

Shri Gosainji Prabhu Vittaleswara has explained these Karikas in this way. The description of the Divine Leela, enacted by our Lord, before this chapter, had made the people of Vraja, so much devoted to our Lord, that, even though curious, they would not become dependent or serve anyone else (except our Lord only). This doubt, of course, arises. But this story does not come in between the previous one, where the Divine Leelas of our Lord, enacted through His Divine form have been explained. Here, in this chapter, our Lord’s “Nama Leelas” (His Holy name and it’s Leelas) are being explained. The “bliss” which arises due to these Leelas, cannot be attained, without giving up Seva or dependency of another. To show and highlight this important factor, is the purpose of this chapter. Like our Lord’s Divine Leelas enacted through His “Divine form” (ROOPALEELA) are free and independent, our Lord’s Divine Leelas through His “names” (NAAMALEELA) are also independent. Thus, this subject is handled through a separate division. Our Lord’s “Nama Leelas” have two parts. (1) The giving

up of Seva or Bhajan of the other. (2) The full realization and knowledge about the glory of our Lord (MAHĀTMYA JNANA).

Our Lord draws His own devotees to Himself (i.e. to His love, care and protection) by making them give up their Seva or dependency on the "other" (e.g. making the Vraja people give up the worship of Indra). But if the same people were to start once again their "worship and dependency" on the "other", then they will certainly get only sorrow; but our Lord only will out of His love remove this sorrow, again! We have to appreciate and understand here, that in the enjoyment of the "bliss" of our Lord's Divine Leelas of His "Divine form" (Roopa Leela), it is necessary to give up, even traditionally followed Vaishnava rules and regulations and for the experiencing of the bliss of our Lord's "Nāma Leelas" it is enough to give up the "worship" of the "other deities" and it is not necessary to give up one's own rules of conduct concerning our own Lord. Of course, there are several systems/rules, which are required to be observed for experiencing the "bliss" of our Lord's "Nāma Leelas" and from the point of view of "Maryada" (orderly) and "Pushti" (our Lord's grace), this "Nāma Leelas" can be treated and considered as "two" in number. Hence, in the first chapter, the former is dealt with and in the second chapter, the latter. That is why the "blemish" which is present in the "Maryada" path has been explained in the story dealing with Shankachooda.

In the next 20 verses, the "blemish" in the people of Vraja, arising out of their worship of "another" (other than our Lord) and its removal are dealt with. This is dealt with, as the main goal of our Lord is to give bliss and joy to the people of Vraja, through His Divine Leelas of the "sound" (SABDA).

शब्दतोऽप्यानन्दं निरूपयितुं प्रथमं गोकुलवासिनामन्यासक्तिं निवारयति
एकदेति विशत्या.

॥ श्रीशुक उवाच ॥

एकदा देवयात्रायां गोपाला जातकौतुकाः ।

अनोभिरनडुद्युक्तैः प्रययुस्तेऽम्बिकालयम् ॥१॥

VERSE 1 Meaning: “Shri Sukadeva said, “Whilst on a pilgrimage, on a particular day, these enthusiastic Gopas, sat in their carts and proceeded towards Ambika Vanam (forest of Ambika).”

श्रीसुबोधिनी : लोकमान्येनाप्यन्यत्र गमनेऽनिष्टं भवतीति तेषां यात्राप्रसङ्गे निरूप्यते. एकदा शिवरात्रिसमये. प्रतिवर्षं न गच्छन्तीत्येकदेत्युक्तम्. देवयात्रा हि नित्या, गोपालाश्च साधारणधर्म एवाभिमयुक्ता इति. तत्रापि धर्मबुद्धिः प्रासङ्गिकी, वस्तुतस्तु जातकौतुकाः. अतएव न पदभ्यां गमनं किन्त्वनोभिः शकटैः. तत्रापि नाश्वयोजनं किन्तु अनडुद्युक्तैः प्रकर्षेण ययुः महता समारम्भेण गृहे पुरुषानभिनिवेश्य अम्बिकालयं मथुरातः पश्चिमे देशे अर्बुदाचलनिकटे स्थितं तीर्थविशेषं ययुः ॥१॥

SRI SUBODHINI: In this world, when one moves out of one's home, a lot of difficulties are bound to arise, and in this way, this incident of the travel of the Gopas is being dealt with.

On the Holy occasion of “SIVARATRI” all the Gopas set out to visit Ambikavanam. They were not doing this pilgrimage every year and that is why, in the verse, “one day” has been referred to. “Pilgrimage to the Holy places” (DEVAYĀTRA) is indeed a “daily” MUST “duty” for everyone to perform. But these Vraja people are prone to perform only very “ordinary” rituals and ceremonies and even in these, their devotion will depend upon the situation. In reality, they went, because

of their curious enthusiasm, and hence they all went sitting in their carts and not by foot. The horses were not useful, as they could manage this trip through the bull-drawn carts. With great care, they arranged the protection of their homes through well-trusted male servants. Ambika temple was situated on the west side of Mathura and it is a place of pilgrimage near Arbudāchala.

The way, the worship was performed by the Gopas, after reaching there is being explained in the next verse.

तत्र गतानां पूजाप्रकारमाह तत्र स्नात्वेति.

तत्र स्नात्वा सरस्वत्यां देवं पशुपतिं प्रभुम् ।

आनर्चुरर्हणैर्भक्त्या देवीं च नृपतेऽम्बिकाम् ॥२॥

VERSE 2 Meaning: "Oh! King! after taking bath in the river Saraswati they all worshipped Lord Siva and Divine mother Ambika (Pārvati) with all materials of worship and with great devotion and faith."

श्रीसुबोधिनी : सरस्वती तत्र प्रादुर्भूता, अतः स्नात्वा पशुपाशविमोक्षणार्थं स्वयं पशुपालका इति पशूनामधिपतिं पशुपालने फलदातारं प्रभुं सर्वदानसमर्थमर्हणैः पूजाद्रव्यैरानर्चुः; न तु पामरवद् गमनमात्रम्. देवीं च अम्बिकां पार्वतीमानर्चुः, चकारात्तदावरणदेवताः. नृपते इतिसम्बोधनं यात्रायां तथाकरणे परिज्ञानाद्विश्वासार्थम् ॥२॥

SRI SUBODHINI: There was the river Saraswati flowing nearby. With a view to get rid of the shackles of bondage on themselves, arising out of their worldly ties and desires, they took a bath in this river, in the first instance. As they were by themselves, protectors of cows, they worshiped Lord Siva, who is known as "Pasupati" i.e. He, who gives the result or Phalam of protecting the cattle (Pasu) and because Lord Siva is the Lord and Swami (as He is capable of giving all types of benefits and

blessings), they worshipped Him with all the ingredients necessary for His worship. By worshipping Lord Siva, they showed, that they were not just fools, who had just come there, but they had come to observe the rules prescribed in the scriptures, through this worship. They worshipped Mother Ambikadevi (Pārvati) also. The word “Cha” (and) used in this verse, denotes, that they worshipped all the other deities also, who were installed near the temple of Ambika. Shri Sukadeva has addressed, again, the king as “Oh! King! to make him cautious that as a king, he was aware of all this even before and Shri Sukadeva desired, that the king would attain strong and determined faith, in our Lord, after listening to this story.

In the previous verse, the “worship” has been described and through the next verse, the “charity” done by the Gopas is described.

पूजामुक्त्वा दानान्यप्याह गाव इति.

गावो हिरण्यं वासांसि मधुमध्वन्नमादृताः ।

ब्राह्मणेभ्यो ददुः सर्वे देवो नः प्रीयतामिति ॥३॥

VERSE 3 Meaning: “They gave, with respect and humility, cows, gold, clothes, honey and sweetened rice to the Brahmins in charity and vowed that Lord Mahādeva become happy through these offerings.”

श्रीसुबोधिनी : सर्वकाम्यान्येतानि दानानि— हिरण्यं सुवर्णं वासांसि नानाविधानि मधु च मध्वन्नं च. ग्राम्यारण्ययोः सिद्धयर्थं मधुमध्वन्नयोर्दानम्. गोभिः रुद्रः प्रीतो भवति, हिरण्येनाग्निः, सोऽपि रुद्रएव. वासांसि सर्वदैवत्यानि सोमदैवत्यानि च. उमया सहितः सोऽपि तेन प्रीतो भवति. एवं पञ्च दानानि आदृताएव चक्रुः. पात्रसम्पत्तिमाह ब्राह्मणेभ्य इति. सर्व इति सङ्गदोषोऽपि व्यावर्तितः. कामनां च व्यावर्तयति देवो नः प्रीयतामिति, देवो महादेवः, अथवा यएव देव इति साधारणं वचनं, नोऽस्माकं प्रीतो भवत्विति, न त्वन्या काचित् कामना ॥३॥

SRI SUBODHINI: The “charity” which the Gopas gave is usually done for the “fulfillment of desires and wishes”. Gold, various types of clothes, honey and sweetened rice were given by them in charity. For the prosperity of their villages and the forests, they gave plenty of “honey and sweetened rice” in charity. Through the giving away of “cows” Lord Siva is satisfied and through “gold” the “Agni” (fire god) is satisfied. Agni also is the symbol of Lord Siva. The “clothes” are given in charity, to please all the deities and specially the “moon”. Lord Siva does not become happy by Himself, but He becomes pleased only along with His consort Uma or Pārvati. Thus, they gave the 5 types of charity with great respect. They gave this charity to the “deserving” Brahmins. In this verse, by using the word “SARVE” (all of them) it is indicated that each and every Gopa gave away in charity and none of them got the “blemish” of “association with the bad” (as everyone gave). In the verse, by using the words “let Lord Siva become happy”, it is indicated that the Gopas did not have any specific “desire or wish” to be made to these deities, as they wanted that “the celestial gods be pleased” only. Here, we have already seen that the “Deva” referred to in this verse, refers to Lord Siva only. They prayed to Lord Siva, that He may become pleased through this charity. They had no other desire except this “pleasing of Lord Siva”.

In this way, after explaining, what is to be done at the place of pilgrimage, in the next verse, the “vows” observed by them at this place, are being described.

एवं यात्रायां कृत्यमुक्त्वा नियमेन तीर्थस्थितिमाह ऊचुरिति.

ऊषुः सरस्वतीतीरे जलं प्राश्य धृतव्रताः ।

रजनीं तां महाभागा नन्दसुनन्दकादयः ॥४॥

VERSE 4 Meaning: "The most fortunate and lucky (Bhāgyawān) Gopas like Nanda, Sunandha and others, taking vows, stayed in this Holy place, only by partaking water." (i.e. no food).

श्रीसुबोधिनी : सरस्वतीतीरएव अन्तःशुद्ध्यर्थं जलमेव प्राश्य तां रजनीमूषुः, न तु रजन्यां किञ्चित् कृतमिति. एतवान् धर्मः सिद्धः. अग्रिमानिष्टं निवर्तिष्यत इति महाभागा इत्यनेन द्योतितं श्रोतुः सन्देहाभावाय. नन्दः सुनन्दकश्च प्रधानभूतौ येषां, नन्द इति प्रधाननाम्ना वा सर्वे व्यपदिष्टाः. सुनन्दक आदिर्येषामिति सर्वेषामेव नन्दतुल्यता. भगवत्सम्बन्धादत्यानन्दयुक्तः सुनन्दको भवति, उपनन्दोऽन्यो वा; नन्दएव वा धर्मप्राधान्येन गृहीतः ॥४॥

SRI SUBODHINI: For the purpose of purifying the inner mind, they stayed, overnight, on the banks of the Saraswati river, only by partaking water. In the night, they did not do any other work. Thus, they observed this vow of fasting. These Gopas, have been referred to, in the verses as "MAHĀBHĀGĀHA" i.e. of "great fortune and luck" and this "special" appellation has been given to indicate, that they are so lucky and fortunate, that, the Lord Himself will remove, out of His compassion, the sorrow, which is going to befall on them very soon! The "listeners" should never get any doubt about this. Among the Gopas, Nandagopa and Sunandha were important "leaders". Nandagopa, being their "king" or "leader" everybody had come, due to his presence. All other Gopas like Sunandha were equal to Nandagopa. The word "Sunandaka" contains the meaning "from whom one gets related to our Lord". That is why, his name has been given as "Sunanda". Upananda was the name of another Gopa. Or, through the nature of "function" at Vraja, Nandagopa only has been referred to with this name.

In this way, when the remembrance of our Lord was absent in these "actions" (Karma) oriented Gopas, as our

Lord, however, desired that their minds should attain “NIRODHA” in Him, only, and out of His boundless compassion, our Lord, like He had attracted the attention of mother Yasodha and others to Himself, by shattering the “cart” very early in His life in Gokulam, in the same way, here also, with a view to make the Gopas, attain NIRODHA in Him only, enacted the Leela of Nandagopa being attacked by a serpent! This is explained in the next verse.

एवं सर्वतो धर्मसम्पत्तियुक्तानां भगवद्भावे तिरोभूते निरोधस्य वक्तव्यात्
शकटाक्षेपवत् सर्पेण नन्दग्रासमपि भगवान् कारितवानित्याह कश्चिदिति.

कश्चिन्महानहिस्तस्मिन् विपिनेऽतिबुभुक्षितः ।

यदृच्छयागतो नन्दं शयानमुरगोऽग्रसीत् ॥५॥

VERSE 5 Meaning: “A very hungry huge python, appeared in the forest accidentally, and caught hold of Nandagopa, who was sleeping.”

श्रीसुबोधिनी : महानहिरजगरः, स हि क्षुधितएव तिष्ठति कदाचिदेवात्रं प्राप्नोति. तत्र दैवगत्या तस्मिन् विपिने आहाराभावाद् अतिबुभुक्षितो जातः. यदृच्छयाकस्मिकविधिना तेन नन्दः प्राप्तः. यदृच्छयैव नन्दसमीपमागतः. नन्दोऽपि दैवगत्या निद्राणो जातः, वस्तुतस्तु जाग्रता स्थातव्यम्. अतः शयानं नन्दं मुख्यमेव, उरगः, आगमने ज्ञातुमशक्यः, अग्रसीत् जग्रास ॥५॥

SRI SUBODHINI: A big python, who gets food once in a while only, usually remaining hungry at most of the time, - this python got now Nandagopa as it's “food” after accidentally it came near to Nandagopa. Due to the will of our Lord, Nandagopa was also asleep at that time. It is necessary that, in a forest, one should keep, as far as possible, awake. But as everyone was sleeping, this python devoured only the “leader” among the Gopas viz.

our Nandagopa. No one was able to notice or hear the coming of the python, which moves through it's stomach.

On devouring Nandagopa, what happened next is explained in the next verse.

ततो यज्जातं तदाह स चुक्रोशेति.

स चुक्रोशाहिना ग्रस्तः कृष्ण कृष्ण महानयम् ।

सर्पो मां ग्रसते तात प्रपन्नं परिमोचय ॥६॥

VERSE 6 Meaning: "On being devoured by this python, Nandagopa began to cry aloud and prayed to our Lord Shri Krishna. "Oh Shri Krishna! This big python is devouring me. Oh! My son! I am surrendering to You. Please save me from this python, as I have surrendered to You."

श्रीसुबोधिनी : कण्ठादधोभागेऽहिना ग्रस्तः पूर्वं केवलं चुक्रोश, पश्चान्माहात्म्यं स्मृत्वा "कृष्ण! कृष्ण!" इत्यादरेण भयाद्वा सम्बोधनं कृत्वा स्वानिष्टं निवेदयति महानयं सर्पो मां ग्रसत इति. तातेति सम्बोधनं स्नेहाद्वैकलव्यात्. परिमोचने हेतुं वदन्नेव प्रपन्नं परिमोचयेति ॥६॥

SRI SUBODHINI: This python had devoured Nandagopa fully except his neck upwards. Firstly Nandagopa began to shout for help. Afterwards, remembering the glory (Mahātmyam) of our Lord Shri Krishna, began to pray to our Lord. "Oh! Krishna! Hey! Krishna! This big python is devouring me". The Lord was called out by Nandagopa with great respect coupled with fear. Later Nandagopa called to our Lord as "my son", showing his boundless love and affection for our Lord or his fear too. Nandagopa is praying to our Lord to release him, from this python, as he has now fully surrendered to the Lord. hence, "Please get me released, as I have surrendered to You."

Before the Lord could act to get Nandagopa released, the Gopas tried to save Nandagopa. This is explained in the next verse.

ततो भगवन्मोचनात् पूर्वमेव अन्ये गोपालाः प्रतिक्रियार्थमुद्यता जाता
इत्याह तस्य चेति.

तस्य चाक्रन्दितं श्रुत्वा गोपालाः सहसोत्थिताः ।

ग्रस्तं च दृष्ट्वा विभ्रान्ताः सर्पं विव्यधुरुल्मुकैः ॥७॥

VERSE 7 Meaning: "On hearing Nandagopa's shouting, without thinking further, very quickly, the Gopas got up and on seeing Nandagopa being devoured by this python, they got afraid themselves. They took burning twigs and wood and began to beat this python with them."

श्रीसुबोधिनी : नन्दस्य विज्ञतां बोधयितुमन्येषामविज्ञतां च, प्रार्थनाप्रति-
क्रिययोर्निरूपणम्. तस्य नन्दस्य आक्रन्दितं श्रुत्वा सहसैव विचारमकृत्वैव
भगवन्तमपृष्ट्वैव स्वयमेवोत्थिताः नन्दं च ग्रस्तं दृष्ट्वा विशेषेण भ्रान्ताः
सन्तः शीतार्थं ज्वालितैरुल्मुकैः सर्पं विव्यधुः. अनेनोपायेन नन्दोऽपि
म्रियेत, तथाप्यज्ञानाद्भगवति विद्यमाने यात्रावदिदमपि कृतवन्तः ॥७॥

SRI SUBODHINI: Nandagopa had prayed to our Lord to rescue him (in the 6th verse) as he was fully aware of the glory and greatness (Mahātmyam) of our Lord. But the Gopas were not in the know of our Lord's "Mahātmyam". Hence, with a view to get Nandagopa rescued, the Gopas undertook to act, and what they did is explained in this 7th verse.

The Gopas, on hearing the shouting of Nandagopa, without much thinking, got up and did not consult our Lord. They got afraid on seeing Nandagopa having been devoured by this python. They were burning wood to protect themselves from the "cold" weather. They now lifted burning wood and began to beat this python with

this. But they never thought for a moment that through this, there was the chance of Nandagopa himself getting burnt! This shows the ignorance of these Gopas. The Gopas had undertaken this trip through "ignorance" (Ajnana) only. In the same way, when our Lord who is omnipotent (SARVA SAMARTHA) was present, in their midst, they undertook to do the work, out of sheer ignorance.

This was not the correct way, to rescue Nandagopa from this python. Hence this effort did not prove successful, and this is explained in the next verse.

तथाप्यनुपायत्वान्न फलितमित्याह अलातैरिति.

अलातैर्दह्यमानोऽपि नामुञ्चत् तमुरङ्गमः ।

तमस्पृशत् पदाभ्येत्य भगवान् सात्वतां पतिः ॥८॥

VERSE 8 Meaning: "The python, although got burnt through the burning wooden sticks, used by the Gopas, did not release Nandagopa. At this time our Lord, who is the real protector of all devotees of Lord Vishnu, touched the python with His Holy feet."

श्रीसुबोधिनी : स हि भक्षयितुमेव जानाति, न त्यक्तुम्, अतो नामुञ्चत्, ततो यदुचितं तमुपायं भगवान् कृतवानित्याह तमस्पृशदिति, स्वयमभ्येत्य पदा तमस्पृशत्, तस्य हि कर्मक्षयः कर्तव्यः. स ज्ञानेन भक्त्या वा. ज्ञाने त्वधिकारिशरीरमपेक्ष्यते. भक्तिरप्यत्र प्रमेयलभ्यैव. अतस्तस्य भक्तिसिद्ध्यर्थं भगवदीयशरीरप्राप्त्यर्थं पदा अस्पृशत्, स्वयमागत्येति तस्यापि साधनापेक्षाभावाय. तस्य तथाकरणसामर्थ्यावश्यकत्वाय सात्वतां पतिरिति, वैष्णवानामयं पतिः, अतो वैष्णवहितार्थं तथा कृतवान् ॥८॥

SRI SUBODHINI: The python is fully aware as to how it can catch it's victim. But it does not know, how to release it's victim. Hence the python did not release Nandagopa. Our Lord, now, decided to act, what was

appropriate and needed here, and made His plan. His plan was to touch this python with His Holy feet! Hence the Lord, came Himself there, and touched this python with His Holy feet, through which, all the past “Karmas” (actions) of this serpent were exhausted and he got released from this birth as a python. This ending and destruction of all “past actions” takes place only through “Jnana” or “Bhakthi”. To attain “Jnana” a person needs to “deserve” to get a proper “body”. The body of a python is not appropriate to get Jnana. Hence he could not attain “Jnana”. But due to our Lord’s grace he got devotion to our Lord. Hence with a view to bless him with devotion and to make him attain a “body” which will become “belonging to Him” (Bhagawadiya) the Lord touched him, with His Holy feet. The Lord did not demand any “spiritual practice” from this python. He Himself came, out of His own compassion, and destroyed all his previous “Karmas”. Our Lord is hailed here as “The Swami of devotees of Lord Vishnu” to denote that our Lord has all the capacity to protect His devotees and He is the protector of the devotees of Lord Vishnu and He is omnipotent. Thus the Lord made the body of the serpent pure and Holy, with His touch.

The “touch” of the Holy feet of our Lord and it’s effect are explained through the next verse.

ततो यज्जातं तदाह स वाङ्मति.

स वै भगवतः श्रीमत्पादस्पर्शहताशुभः ।

भेजे सर्पवपुर्हित्वा रूपं विद्याधरार्चितम् ॥१॥

VERSE 9 Meaning: “By the touch of the sacred Holy feet of our Lord, which is symbolic of Goddess Mahālakṣmī, all the inauspicious blemish of this python

were instantly destroyed. This serpent gave up it's body and attained a Divine form worthy of being worshiped by the celestial Vidhyadhara gods."

श्रीसुबोधिनी : वै निश्चयेन स सर्पवपुर्हित्वा विद्याधररूपं भेजे. परं पूर्वस्माद्विशिष्टं, भगवदीयत्वात्. तदाह विद्याधरैरर्चितमिति, विद्याधराणां देवरूपो जातः. सर्वापकृष्ट सर्पयोनिः, सर्वोत्तमा भगवदीया — एवं चरणप्रभावः. तस्य सर्वाधमस्य सर्वोत्तमत्वप्रापणे प्रमेयबलमेव हेतुरित्याह भगवत इति. देहमात्रे उपपत्तिरुक्ता. तस्य लोके सर्वोत्तमत्वाय चरणं विशिनष्टि श्रीमत्पादेति, तस्य स्पर्शेन हतमशुभं यस्य. सर्ववपुःपरित्यागे पापनाशो हेतुः. गुणाधानेऽपि तत्स्पर्शएव हेतुः. यथायोग्यं पदार्थाभिनिवेशः कर्तव्यः. चरणरजएव सामग्रीसम्पादकम् ॥९॥

SRI SUBODHINI: This serpent gave up it's body and attained the Divine form of the celestial Vidhyadhara. This Divine form was more brilliant than the previous one, as he has become "belonging to our Lord" (Bhagawadiya) due to the sacred touch of our Lord's Holy feet. Previously, he did not belong to our Lord and to reemphasize this grace of the Lord on him, in the verse, referene is made to him, being worshipped by the celestial Vidhyadharas. He became Divine and godly among the Vidhyadharas. The birth as a "snake" is considered as the lowliest of all births. Now being "belonging to our Lord" (Bhagawadiya) is the "best" of births! With the grace of the Lord, he attained from the worst of births to the best of births! All this was caused by the grace of our Lord, and due to the redeeming power of His feet! This is again caused by the compassionate nature of our Lord, being the "Prameya" (beloved of His devotees)!

The journey from the lowliest of births to higher and nobler births is driven by the grace of our Lord only — that the touch Lord's Holy feet was responsible for

causing the destruction of the sins of this serpent and making it attain an exalted state of becoming a Vidhyadhara, worthy of being worshipped. All this happened, through the sacred touch of our Lord's feet!, and the dust of the Holy feet arranged for all these happenings, through the grace of our Lord.

Why did the Lord confer such an exalted benefit on an "undeserving" person? To remove this doubt, it is said, that, this Vidhyadhara knew and realized the "blessings" conferred by our Lord on him. With a view to get this "knowledge" of the serpent manifested, the Lord asks him some questions. The same is described by the next verse.

एवमुपकारमयुक्ते कृतवानिति शङ्कां वारयितुं तस्य भगवत्कृतोपकारज्ञानमप्यस्तीति ज्ञापयितुं भगवांस्तं पृच्छतीत्याह तमपृच्छदिति.

तमपृच्छद् हृषीकेशः प्रणतं समवस्थितम् ।

दीप्यमानेन वपुषा पुरुषं हेममालिनम् ॥१०॥

VERSE 10 Meaning: "Wearing a garland of gold, having an illumined and brilliant body, this Vidhyadhara was standing before our Lord, in a very humble and respectful manner. Our Lord asked him.."

श्रीसुबोधिनी : यद्यपि स्वयं तस्यान्तःकरणं सर्वमेव जानाति यतो **हृषीकेशः**, तथापि तत्र शास्त्रीयं सामर्थ्यं स्थापयितुं परिभाषणपूर्वकं तस्यान्तःकरणं बोधयतीत्याह **हृषीकेश** इति. तथाकरणे हेतुः **प्रणतमिति**. तर्हि पूर्वं कथमन्यथाकृतवानित्याशङ्क्याह **समवस्थितमिति**, पूर्वं तु न सम्यगवस्थितः इदानीं तु नम्रभावेन स्थित इति. आन्तरमप्यस्य स्वरूपं समीचीनमिति ज्ञापयितुं बहिःकान्तिं वर्णयति **दीप्यमानेन वपुषेति**, यथा भगवदीयस्य तेजोवच्छरीरं भवति तथा दीप्यमानेन वपुषा उपलक्षितः. उत्कृष्टयोनावपि भगवदीयत्वेऽपि तरतमभावोऽस्तीति कदाचित्तिर्यगादिरूपं स्त्रीरूपं वा प्राप्नुयादिति शङ्कां वारयितुमाह **पुरुषमिति**. तत्रापि सर्वगुणपूर्णतां ज्ञापयितुमाह **हेममालिनमिति**, महानेवालङ्कृतो भवतीति ॥१०॥

SRI SUBODHINI: Although the Lord knew the thought process of the inner-mind of this Vidhyadhara fully — as the Lord is the Ishwara of all the senses — but with a view to instill the knowledge of the scriptures, the Lord, through His words, awakens his inner-mind and that is why, the Lord is hailed and called as “Hrisheekesa”. Why did He not awaken his inner-mind before? Why is He doing it now only? Answering this, it is said that, in the first instance, this python was now standing, in a humble manner. That his (Vidhyadhara’s) inner-mind or form is also beautiful — to show this, his outer form is being described as being brilliant, like the Divine “Tejas” of all the true devotees of our Lord, who “belong to Him”! This Vidhyadhara was shining brilliantly. Even among the “best” of “species” these are the “ordinary” qualities, and perhaps, the Lord could have made him into an animal, bird or a woman. But, with a view to remove this doubt, it is said, that the Lord blessed him with a “male” body. Even among the “male”, he was now endowed with all the noble qualities, and that is why he is termed, in this verse as “HEMAMALINAM” — that He was very beautifully ornamented with a golden garland. In other words, with the grace of our Lord, he had attained all the good qualities.

प्रश्नमाह को भवानिति.

को भवान् परया लक्ष्म्या रोचतेऽद्भुतदर्शनः ।

कथं जुगुप्सितामेतां वनं वा प्रापितोऽवशः ॥११॥

VERSE 11 Meaning: “Who are you, with such an illumined brilliance and of a wonderful sight? How did you, and due to whom, have you attained this birth of being a serpent, which is considered as condemnatory?”

श्रीसुबोधिनी : क इति जातिनाम्नोः प्रश्नः स्वभावतोऽप्यमहतः सहसैव साधने न महत्त्वमापद्यत इति भगवानपि तं वर्णयति परया लक्ष्म्या रोचते भवानिति. किञ्च देवादयः सर्वेव समागताः बहुधा दृष्टाः परं भवानद्भुतदर्शनः, अद्भुतं दर्शनं यस्येति नैवविधः कश्चित्तेजस्वी दृष्टपूर्व इत्यर्थः. इदं पूर्वपुण्यनिचयव्यतिरेकेण न भवति, तस्मिंश्च सति कथं जुगुप्सिता योनिरिति? अवश्यं केनचित् प्रापित इति शापएव किञ्चित्कारणं भविष्यतीति तथोच्यते. तत्रापि वनं केन वा प्रापित इति ॥११॥

SRI SUBODHINI: “Kaha” — this word is used by our Lord, with a view to ask about his caste and name i.e. what is your name? What is your caste? He, who is not a great soul, through his quality or nature, cannot, through efforts, become a “Mahātma” very quickly. Our Lord also is describing about him and says that, “You are brilliant with great illumination. Here, at Vraja many celestial gods have come, and I have seen many gods here, but you are very wonderful to look at. Up to now we have not seen, here, a brilliant person like you. This type of a brilliant body can be attained only, through countless good deeds performed in many births. But when the effects of the good deeds were with you already, you could not have attained the lowly birth as a serpent! Hence, through some curse only, you have attained the birth as a serpent. Hence please tell us, as to who has cursed you and sent you into this forest?”

This Vidhyadhara was a serpent even before. Through the grace of our Lord, he became a “Vidhyadhara”. But it became a serpent again. That is why it is said here, “The serpent spoke” i.e. the serpent told about its past life, in the following two verses.

अयं पूर्वमपि सर्पएव स्थितः, भगवत्कृपया विद्याधरत्वं प्राप्त इति. पुनः सर्प एवायं जातः, अतः सर्प उवाचेति. स्वस्य पूर्ववृत्तान्तमाह अहमिति श्लोकद्वयेन.

॥ सर्प उवाच ॥

अहं विद्याधरः कश्चित् सुदर्शन इति श्रुतः ।

श्रिया स्वरूपसम्पत्त्या विमानेनाचरन् दिशः ॥१२॥

ऋषीन् विरूपानाङ्गिरसः प्राहसं रूपदर्पितः ।

तैरिमां प्रापितो योनिं प्रलब्धैः स्वेन पाप्मना ॥१३॥

VERSES 12 and 13 Meaning: "The serpent told, "I was previously a Vidhyadhara by name of Sudarsana. I was very handsome and wealthy. I was going once in my sky-plane for relaxation. I saw on the way the uncouth and ugly looking sage, Angirasa. Being proud of my own beautiful form, I ridiculed the uncouth form of this sage and laughed. Hurt through my pranks, I was cursed by the sage to become this serpent. This is as a result of my sins only."

श्रीसुबोधिनी : विद्याधरा देवविशेषाः. कश्चिदित्यप्रसिद्धः. सुदर्शन इति विश्रुतः प्रसिद्धः. अनेनैव वैष्णवनाम्ना अग्रे भगवत्कृपा जातेति ज्ञापयितुं विश्रुतत्वकथनम्. तस्य देहकान्तिः धनम् अद्भुतसामर्थ्यं चेति पूर्वमपि गुणत्रयं स्थितमित्याह श्रिया स्वरूपसम्पत्त्या विमानेनेति. दिशः दश आसमन्ताच्चरन्, सर्वत्राप्यप्रतिहतगतिः. एवं स्वरूपमुक्त्वा अपराधफले निरूपयति ऋषीनिति. अङ्गिरसगोत्रे उत्पन्ना ऋषयः अष्टावक्रवद् विरूपाः स्थिताः. स्वयं तु रूपेण दर्पितः प्राहसं, यथा बालः प्राकृतो हसति. पश्चात् तच्छापेन इमां सर्पयोनिं प्राप्तः. सर्पयोनिप्राप्तौ विशेषहेतुमाह प्रलब्धैरिति— प्रलब्धा वक्रोक्त्या वञ्चिताः उद्वेजिताः, स्वरूपतो निष्कारणमुद्वेजकः सर्पएव भवति, अत इमां योनिं प्राप्त इति. नन्वल्पेऽपराधे कथं महान् दण्डस्तैः कृत इत्याशङ्क्याह स्वेन पाप्मनेति, पूर्वं हि ब्रह्मवृत्तिरपहता, अतस्तेन भाव्यमेव ऋषिभिः केवलं प्रकटितमित्यर्थः ॥१२-१३॥

SRI SUBODHINI: The "Vidhyadharas" are one of the several types of celestial gods, and this particular

“Vidhyadhara” was an unknown and ordinary person among them, with the name of Sudarsana. This “name” is a Holy name of the Shri Vaishnava devotees and due to this only, he was able to get the grace of our Lord later. He was endowed, even previously, with a brilliance in his body, wealth and wonderful capacities and these three have been referred to in this verse, respectively, through the words: (1) with wealth (SRIYA), (2) wealth of a beautiful form (SWAROOPA SAMPATHYA) and (3) going in a sky-plane (VIMANENA). As he was able to roam around all the places, there was no one who was interested to stop him. Now, in this verse, a description is given about the mistake or crime, which he committed and its results or Phalam. The sage who was born in the Gotra of Angirasa was very ugly to look at, like the sage Ashtavakra (who had 8 “bends” in his body). This Vidhyadhara, being handsome, was proud of his beautiful body and form. Due to this, on seeing the ugly sage, he began to “laugh” at the sage, ridiculing his ugly form! - like a small child! Cursed by this sage, this Vidhyadhara became a python. He knew very well, that he had hurt the feelings of the ugly sage and it is said, that, if a person, without any reason, hurts the feelings of people, through one’s own beautiful form, then he takes the birth as a serpent! — as a punishment! This punishment was meted out to this person also. Why this Vidhyadhara was given such a cruel punishment? Answering this our Shri Mahāprabhuji says, that (in the words of this “Vidhyadhara”), “I have got this punishment due to my sins. I had destroyed, in my previous life, the livelihood of the Brahmins and insulted them. Anyway these “sins” were waiting to give me punishment. Now these “sins” have manifested in the form of the curse of the sages.”

In this way, after describing both the "crime" and "it's punishment", with a view to prove that this Vidhyadhara was a "Vaishnava" (devotee of Lord Vishnu), his "non-hating" nature is being described in the following verse.

एवमपराधशापो निरूप्य तस्य वैष्णवत्वसिद्ध्यर्थं निर्मत्सरतामाह शापो मइति.

शापो मेऽनुग्रहायैव कृतस्तैः करुणात्मभिः ।

यदहं लोकगुरुणा पदा स्पृष्टो हताशुभः ॥१४॥

VERSE 14 Meaning: "Those compassionate sages, cursed me, only with a view to make me the deserving recipient of our Lord's grace. Due to this curse only, the Guru of the Universe, our Lord touched me, with His Holy feet and my "sins" were destroyed through the grace of the Lord!"

श्रीसुबोधिनी : पूर्वं विद्याधरत्वेन कदापि मुक्तिः स्याद्, अतोऽयं शापोऽनुग्रहार्थमेव यद्यपि लोकेऽनिष्टरूपः तथापि मेऽनुग्रहार्थमेव जातः. यतस्ते करुणावन्तः; नहि करुणावतां शापोऽन्यथा भवति, तत्रापि प्रसिद्धानाम् तदाह तैः करुणात्मभिरिति. तस्यानुग्रहरूपत्वमाह यदहं लोकगुरुणेति. ननु शापः पूर्वसिद्धः, स दोषात्मकएव, तेन कथमिष्टसिद्धिः? तत्राह कृत इति, अयं शापः तैरेवापूर्वं कृतः. भगवद्दर्शनं ऋषीणामनुग्रहाद् भवति, तदत्र शापादेव जातमिति तस्यानुग्रहत्वम्. किञ्च लोकगुरुणा त्रैलोक्यस्यैव ज्ञानोपदेशकर्त्रा पादेन स्पृष्ट इति, गुरुसेवया हि ज्ञानं सिध्यति. सा सेवा तदा पुष्टा भवतीति निश्चीयते यदि स्वयं पदा स्पृशति गुरुः. अतिविश्वस्तं प्रीतिमन्तमेव स्वयं पदा स्पृशति. तेनैवापराधः पूर्वपापमपि गतमित्याह हताशुभ इति, हतमशुभं यस्य ॥१४॥

SRI SUBODHINI: "When will I get liberation from the birth as a Vidhyadhara? Hence I considered this curse as an act of compassion only, although this form of

being a "serpent" is usually regarded as very lowly. The sages were full of compassion. Usually, the "curse" expresses, the compassion of the sages to do "good" and not to give "sorrow". This sage who cursed the Vidhyadhara was not also an ordinary person. He was born in the family of sage Angirasa and hence, he was very compassionate and noble. "His "curse" turned out to be really a "blessing in disguise", as I was touched by the Guru of the universe, through His own Holy feet, which destroyed all my sins."

Although this "curse" was given for a crime or blemish, how did it generate a good result? Answering this, this Vidhyadhara said, that these sages, who were compassionate, made this "curse" as of being "unheard and supernatural" in nature. In other words, although a curse always leads to "sorrow", this particular curse led to "good results". The sages made this curse "wonderful and special" in this way. This "curse" gave me the highest blessing of getting the "highest gift" of having the Darsan of our Holy Shri Krishna, who is the Purushottama Himself! I was touched by the Holy feet of the Universal Guru, our Lord, who is the teacher of spiritual wisdom (Jnana) for all the three worlds. By serving the Guru only, a devotee is blessed with the gift of Jnana. This Seva to the Guru, gets fulfilled only when the Guru, out of His satisfaction and love, touches the disciple, with His own feet and confers His blessings. The devotee, who has firm faith and intense devotion to the Guru only is touched by the feet of the Guru. The word "HATASUBHAHA" denotes that through one touch of our Lord's (Guru's) feet, the crime committed by me was pardoned and all the sins committed by me in my earlier births were also destroyed.

In this way, after praising the glory of our Lord's feet and on getting the "fortune" and "luck" of our Lord's compassion, this serpent is describing the glory and greatness of our Lord, as he felt in his heart, in the following 3½ verses.

एवं भगवच्चरणस्पर्शाभिनन्दनं कृत्वा तेनैव जातं फलं प्रार्थनामिषेण कीर्तयति तं त्वाहमिति सार्धैस्त्रिभिः.

तं त्वाहं भवभीतानां प्रपन्नानां भयापहम् ।

आपृच्छे शापनिर्मुक्तः पादस्पर्शादमीवहन् ॥१५॥

प्रपन्नोऽस्मि महायोगिन् महापुरुष सत्यते ।

अनुजानीहि मां देव सर्वलोकेश्वरेश्वर ॥१६॥

ब्रह्मदण्डाद्विमुक्तोऽहं सद्यस्तेच्युत दर्शनात् ।

यन्नाम गृह्णन्नखिलान् श्रोतृनात्मानमेव च ॥१७॥

सद्यः पुनाति किं भूयस्तस्य स्पृष्टः पदा हि ते ॥१७½॥

VERSES 15, 16, 17 and 17½ Meaning: "Oh! Lord! the touch of your Holy feet removes the fear of Samsāra, who have surrendered to you. I am now free of my sins due to the touch of your Holy feet.. Oh! Destroyer of sins! With your grace only, I am able to talk to You!

"Oh! Mahā Yogi! Oh! Greatest of all Purushas! Oh! Master of all good persons! I am fully surrendered to You. Oh! Lord and Īshwara of all the worlds! Please give me your order!

"Oh! Achyuta! Through your Darsan, I am now free from the curse of the Brahmins. He, who chants your Holy names and he, who tells himself the glory of your Holy names and to others, he purifies and makes sacred all those, who listen to your Holy names. When this is so,

how more fortunate am I, who has become holy and sacred, through the sacred touch of your Holy feet! Is there anything more to be said on this?"

श्रीसुबोधिनी : आदौ फलानुज्ञां प्रार्थयति. तं सर्वफलदातारम् तुशब्देन कर्मणापि फलमित्यादिपक्षं व्यावर्तयति तं त्विति. त्वा त्वां वा. पूर्वार्थे आङ्मध्ये, आसमन्ताद् भवभीतानामिति. ये केचन दुर्लङ्घ्यादपि संसाराद् भीताः तेषामपि भवान् भयं दूरीकरोति प्रपत्तिमात्रेणैव. भगवत्सेवार्थं हि संसारे उत्पाद्यन्ते. ते सर्वे संसारगतमायया विपरीताएव भवन्ति. तथापि 'कृष्ण तवास्मी'त्युक्तः सर्वमेव भयं दूरीकरोति. अतोऽस्माकमपि— वयं सापराधाः नन्दस्य ग्रासं कृतवन्तः— किं करिष्यतीति शङ्का निवर्तिता. अत आपृच्छे आसमन्तात् पृच्छामि सम्भाषणं करोमि, मध्ये समागतोऽप्युपद्रवो नष्ट इति. आगन्तुकोऽपि दोषो नास्ति, तदाह शापनिर्मुक्त इति. पादस्पर्शादित्युभयत्र हेतुः. तथापि सहजपापस्य विद्यमानत्वात् कथं सम्भाषणयोग्यतेत्याशङ्क्याह अमीवहन्निति, अमीवं पापं हन्तीति ॥१५॥

तथाप्यन्यप्रेरणया दण्डं मा कुर्यादिति भीतः सन् शीघ्रं गमनं प्रार्थयन् पुनर्विज्ञापयति प्रपन्नोऽस्मीति, पुनः शरणागतः. शरणागतस्य सर्वे अपराधा निवृत्ता भवन्तीति. महायोगिन्निति, तव नैते पित्रादयः किन्त्वतियोगेन तथा विडम्बयसीति केऽपि त्वां न जानन्तीति ज्ञापयितुं महायोगित्वमुक्तम्. किञ्च अल्पएव क्षुद्रस्यापराधं मन्यते, त्वं तु महापुरुषः. किञ्च सतां पतिः, सन्तो हि तितिक्षवः, तेषां पतिः सुतराम्. अतः सर्वप्रकारेण मदपराधसहनं युक्तमिति भावः. अतएव मामनुजानीहि सेवकत्वेन जानीहि. देवेति सम्बोधनाद् देवयोनि-विद्याधर-पक्षपातो युक्तो न तु मानुषपक्षपात इति. ननु मदनुज्ञापितोऽपि कथं यमादिभिर्न पीडितो भविष्यसि, कालादयो हि मद्भक्तापराधे दण्डं करिष्यन्त्येवेति चेत्, तत्राह सर्वलोकानां ये ईश्वराः तेषामपि त्वमीश्वर इति. अतस्त्वकृपायां जातायां न कापि चिन्ता भविष्यतीति भावः ॥१६॥

श्रीसुबोधिनी : नन्वहमुदासीनः सर्वत्र, "न मे द्वेष्योऽस्ति न प्रिय" इति, अतो निषिद्धाचरणे कालादयो बाधकाएवेति चेत्, तत्राह ब्रह्मदण्डादिति, भवदर्शनादेव ब्रह्मदण्डाद्विमोक्षः प्रत्यक्षसिद्धः. यद्यपि त्वमुदासीनः तथापि

त्वद्धर्मा नोदासीनाः, अन्यथा ते दर्शनादेव ब्रह्मदण्डाद्विमोक्षो न स्यात्, तत्रापि सद्यः, तत्रापि दर्शनादेव. अच्युतेति सम्बोधनात् भगवद्धर्माणं कादाचित्कत्वं, तेन ये निवर्तिताः ते निवर्तिताएव. ननु यावदुपयोगमेव निवर्ततां, कथं सर्वानिष्टनिवृत्तिरिति चेत्, तत्राह यन्नामेति, मम सर्वपापनिवृत्तौ न सन्देहः, यस्य नामग्रहणमात्रेणैव श्रोतृनात्मानं च निष्पापान् करोति. तत्रापि नाधिकारिविशेषः किन्तु सर्वानेव, एवेत्यनेन आत्मशब्दः जीवपरो ज्ञायते. न केवलं दैहिका दोषा निवर्तन्ते किन्त्वज्ञानप्रभृति सर्वमेव निवर्तते. चकारात् श्रोतृणामपि तथा समुच्चयार्थः. सद्यः शुद्धिरिति शुद्धिहेतूनां देशादीनां निरपेक्षतामाह. तत्रापि भूयो वारंवारमुच्चारयन् पुनानीति किं वक्तव्यम्! यत्र नाम्नएव एतादृशं माहात्म्यं तस्य स्वरूपमाहात्म्यं किं वक्तव्यमित्याह तस्य पदा स्पृष्ट इति. पादस्पर्शः सुतरां दुर्लभः, तत्रापि भगवत्कर्तृकः, तत्रापि चरणकर्तृकः. यतश्चरणे तादृशो रेणुः गङ्गादितीर्थानि अमृतरसो भक्ता इति सर्वसान्निध्याद् युक्तमेव सर्वदोषनिवर्तकत्वमिति ह्यर्थः. तत्रापि तस्य ते सर्वदोषनिवारणार्थमेवावतीर्णस्य ॥17½॥

SRI SUBODHINI: At first, this Vidhyadhara acknowledges the great “good and fortune (Phalam)”, which has been blessed by our Lord on him. Now he describes our Lord. what is the true glory of our Lord? He says that the Lord gives the various kinds of benefits and results. When a devotee, eager to cross over this “sorrowful” Samsāra, which is very appropriate to be crossed, surrenders to our Lord, our Lord, in turn, removes the fear of the devotee as also his sorrow. Although, the Lord has created every being, only for the purpose of His Seva or service, all of them, due to the “Māya” of “Samsāra” (worldly/material attractions) do not serve our Lord at all. Even then, the devotee who surrenders to our Lord, by chanting “Oh Lord Krishna I belong to thee! I am yours’!” (KRISHNA TAVĀSMI). Our Lord, out of His boundless compassion removes his

so instantaneously (i.e. at the same moment) I was

fear of this "Samsāra". "I am a culprit and wrong-doer as I" had partially swallowed Nandagopa. Even then, on surrendering to You, You have destroyed all my fears. On your touching me, with your Holy feet, I also gave up my doubts, as to what You may do to me? Hence, with your grace only, I am able to talk to You. On the removal of the curse itself, "the sorrow and the blemish" which arose due to the curse, as it's results, have also been destroyed. Although the effects of the curse have been removed, how am I able to talk to You oh! Lord, as I still have my other sins with me, and how did I get this "deserving" to talk to You? Answering this, the Vidhyadhara says that, "Your Darsan removes all the sins. This has given me the "deserving" to be able to talk to You". The serpent thought, in it's mind, that if the Lord were to get him punished, due to the prompting of another? Through this fear, the serpent prays for the Lord's order to go back to his own place quickly. "I have surrendered to You. A surrendered being's "sins" get destroyed fully, along with his all types of "wrong-doings"! Oh! Lord! You are not a "Samsāri" (of this world). You are a Mahā Yogi! Hence Nandagopa is not your "real" father. Because of your great capacity as a Mahāyogi, You have chosen and made Nandagopa as your father and "I am your son" — this type of illusion You have created in his mind — no one can identify You fully or understand You, as You are a Mahāyogi! He who is petty and small, gives attention to even small and petty wrong-doings. Oh! Lord! You are a great person, a Mahā Purusha! You are the Master and Swami (Lord) of all the saints and sages. When the saints themselves tolerate all types of behaviour and conduct, You, as the Lord of all these saints, are able to bear everything done by your devotees! Hence Oh! Lord!

please tolerate and bear with my own several wrong-doings and defects! Kindly treating me as your Sevak (servant), give me your order and approval for my return to my own place. You are also Divine and I am sure that You will favour me, as I am also a celestial person! This "taking sides" is not like the "taking sides" of ordinary humans. If You were to say to me that, "I have forgiven you fully. I have tolerated all your wrong-doings. I am also giving you order to go back. But how can you escape the punishment, which Lord Yama may give you? The wrong-doing done to my devotees, are usually punished by the factor of "time" (Kāla) also." I will reply to this in this way, "Oh Lord! You are the Īshwara of all the three worlds, nay, the entire Universe and of creation itself. Hence You are the Lord of all other Lords! Īshwara's Īshwara! Hence, once I have secured your compassion and protection, Then I need not worry about anyone else or anything else. Nothing will happen to me from anyone else!"

If our Lord were to say, "I am uninterested usually. I have no enemy or a friend. I have left it to "time" (Kāla) to give the result of actions done by the beings, which may go against the regulations provided by the scriptures". On this the Vidhyadhara replies, "Oh! Achyuta! On getting your Holy Darsan only, I have been released from the punishment, meted out to me, through the curse of the Brahmins. This can be seen by all, as true. Although You look like "disinterested" (UDĀSĪNA), but in reality, your auspicious virtues and qualities are not "disinterested" and if they were so, then I would not have been released from the punishment of the curse of the Brahmins just by your "Darsan". In fact, I got redeemed so instantaneously (i.e. at the same moment I was

blesse^d with the touch of your Holy feet), that despite “your nature of being uninterested” (Udāsīna). Your auspicious qualities and virtues are always at work and eager to confer your blessings and protection. Oh! Lord! Your Holy name is Achyuta! Hence your “qualities and virtues” are always alert and aware. They are permanent and they always do their allotted task of conferring “blessings and grace”. It is not that, that they confer the blessings only sometimes or not. But as far as I am concerned, I have felt that the Brahmin’s curse has been fully removed only through your grace arising out of your Darsan and your nature of conferring immediate and “on the spot” protection! If someone were to say, that your grace and blessings have just removed only that much of my “sorrow” and not all of my sorrow or difficulties, then I would reply that, “Not at all! All my sins have been removed. I am fully convinced about this as I have no doubt on this. HE WHO CHANTS YOUR HOLY NAMES AND MAKES OTHERS ALSO LISTEN TO YOUR NAMES, BOTH OF THEM GET ALL THEIR SINS DESTROYED – IT IS NOT THAT THE “SINS” OF ONLY THE “DESERVING” PERSONS WILL BE REMOVED, BUT EVERYONE WHO CHANTS YOUR HOLY NAMES OR HEARS THEM, GET ALL THEIR “SINS” DESTROYED.”

In this verse, the words, “yes indeed” (YEVA) have been used to denote that, on chanting the Holy names of our Lord, not only the “blemish” in one’s body gets removed or destroyed, but this destroys the “ignorance” (Ajnana) of the soul as also other “spiritual defects”. In fact every type of “blemish” (Dosha) is destroyed. The word “Cha” (and) used here denotes that, those who hear the Holy names of our Lord also get all their “bodily”

and “spiritual” blemish and defects removed. The “sins” get destroyed on the very same moment, when the Holy names of our Lord are chanted or remembered and one gets totally purified. The purport of this is that, whatever is the time or whichever is the place, by chanting the Holy names of the Lord, one gets purified and becomes free of one’s sins. In other words there is no restriction that the time and place should be “pure” for chanting the Holy names of our Lord. **THE BENEFIT OF CHANTING OUR LORD’S HOLY NAME, EVEN ONCE FOR ONE TIME ONLY IS “MAHĀN” OR GLORIOUS. WHAT IS THERE THEN TO SAY, ABOUT THE IMMENSE BENEFIT FOR THE CHANTING OF HIS HOLY NAMES AT ALL TIMES!**

When the Holy names of our Lord is so much powerful, what would be the glory and greatness (Mahātyam) of the Holy Divine form of our Lord Himself! Recanting this glory of our Lord, the serpent says, “I have been touched by the Holy feet of our Lord. It is very rare indeed, to be touched by the Holy feet of our Lord. That too, to be touched by the Holy feet of our Lord, by Himself, presenting Himself, before the devotee (i.e. His Holy Divine presence) is the “rarest of rare” grace! The touch by the Holy feet of our Lord is the most “special touch” of all “touches”, as the Holy feet of our Lord contain the “dust” which is Holy, the Holy Ganga and other Holy waters, the nectar and His ardent devotees usually reside here. Due to this, a touch from the Lord’s Holy feet ensures the destruction of all “blemish and sins”. This is indeed appropriate. The word “Hi” used in this verse denotes that “Oh Lord! the most special feature of all this is, that You have taken an incarnation only for the removal of all types of sins and blemish and this

purport becomes clear, through the use of the words of "His" (TASYA) and "Te" (your's) in this verse.

Our Lord, now, did not want to tell this Vidhyadhara anything more "special". Hence our Lord became silent, the purport of which is, that He had accepted and approved the prayer made by this serpent. This also denotes that this serpent had asked for our Lord's permission to go back to his own world and the Lord had given him the permission also. Understanding like this, this Vidhyadhara went himself away. This is described in the next verse.

भगवतो वक्तव्याभावात् तूष्णीम्भावेऽप्यङ्गीकारस्य सिद्धत्वाद्भगवन्त-
मनुज्ञाप्य स्वयमेव गत इत्याह इत्यनुज्ञाप्येति.

॥ श्रीशुक उवाच ॥

इत्यनुज्ञाप्य दाशार्हं परिक्रम्याभिवाद्य च ।

सुदर्शनो दिवं यातः कृच्छ्रान्नन्दश्च मोचितः ॥१८॥

VERSE 18 Meaning: "In this way, after getting the permission of our Lord, who is worthy of being worshipped and served, this Vidhyadhara circumbulated and honoured our Lord and went to the heavens. In this way, Nandagopa was released from his sorrow."

श्रीसुबोधिनी : यतो दाशार्हः सेव्यः, एवम्भावएव स्वामी सेव्यो भवतीति. सर्वपुरुषार्थसिद्ध्यर्थं साधनमपि कृतवानित्याह परिक्रम्येति, परिक्रम्य प्रदक्षिणीकृत्य, सर्वपुरुषार्थास्तेन वेष्टिता इति तत्सिद्धिः स्वाधीना. अभिवादानेन स्वतन्त्रतया स्वोपसर्जनत्वेन पुरुषार्थानाम् अत्याधिक्यं सूचितम्. चकारात् स्तुत्वा, भगवता च अनुज्ञातः, तथेत्युक्तो वा. "ये यथा मां प्रपद्यन्त" इति न्यायेन सर्वपुरुषार्थस्तस्मै दत्त्वानिति वा. अतः सुदर्शनामत्वाच्च दिवं यातः विद्याधरलोकमेव गतः, कृच्छ्रात् सर्वदोषाद् यतो मोचितः. नन्दश्च तथा कृच्छ्रान्मोचितः. चकाराद् वैभवं च ज्ञातवान् ॥१८॥

SRI SUBODHINI: Our Lord is “worthy of being worshipped” i.e. only those who have this type of Bhakthi or devotion can or deserve to worship our Lord. This Vidhyadhara Sudarsana, now did those actions, which enables one to get all the goals of one’s life totally fulfilled. This is being explained in this verse.

By doing “Pradakshina” (circumbulation), of our Lord, Sudarsana was able to attain all the four goals of one’s life! All these goals became under his control. Through “hailing and honouring through prostrations”, he got our Lord’s benediction and blessings (Aseerwad). This “blessing” also enabled him to attain the results of his actions, in an independent way i.e. he was rewarded with “freedom” (SWATANTRATA). In this way, the glory and greatness of this Vidhyadhara began to shine as brilliant. The first “Cha” (and) used in this verse, denotes that Sudarsana not only did prostrations to our Lord, but he did this along with his rendering a “praise” to our Lord. alternatively, the purport also can be this, that our Lord gave him approval to go back to his own abode by telling “let it be so” — meaning that “he who surrenders to Me in any manner, I, in turn, fulfill his desires in the same identical way”. Thus, through these words of “blessings” the Lord gave him the fulfillment of all his “goals” of his choice and he went back to his own abode. He was now purged of all types of his blemish and sins. Nandagopa was also relieved of his sorrow. The second “Cha” used in this verse, denotes, that this Vidhyadhara understood well the glory and greatness of our Lord.

Through this Divine Leela, enacted by our Lord, all the people of Vraja, became fully dependent and devoted to our Lord, in every way. This is explained by Shri Sukadeva in the next verse.

ततस्ते गोपाः सर्वथा भगवत्परायणा जाता इत्याह निशाम्येति.

निशाम्य कृष्णस्य तदात्मवैभवं व्रजौकसो विस्मितचेतसस्ततः।
समाप्य तस्मिन्नियमं पुनर्व्रजं नृप ययुस्तत्कथयन्त आदृताः॥१९॥

VERSE 19 Meaning: "Oh! King! on witnessing the glory of our Lord's Divine form and nature of our Lord Shri Krishna, the people of Vraja got astonished. Afterwards, they completed their vows (which they had undertaken to do at this holy place). Then, they all returned to Vraja, singing the glory of the stories of our Lord's Divine Leelas, with respect and love."

श्रीसुबोधिनी : कृष्णस्य तद्वैभवं निशाम्य ज्ञात्वा सर्वेव व्रजौकसो विस्मितचेतसो जाताः, अलौकिकसामर्थ्यस्य प्रकटितत्वात्. नात्र कृतिसाध्यं किञ्चिद् येन पूर्वेण गतार्थता स्यात्. अयं त्वनुभावरूपो वैभवो, अन्यथा पादस्पर्शो अलातहननापेक्षया सूक्ष्मत्वात् तेन कथं कार्यं स्यात्? कृष्णस्येति परमानन्दः स्वानुभवसिद्ध इति धर्म्युत्कर्षः. आत्मन एव अयं वैभवो न तु शक्तेः. अनेन स्वरूपमेव तथाविधमङ्गीकर्तव्यं यत्र क्रियाज्ञानादीनामभावः. व्रजौकस इति दृष्टप्रत्ययएव अतिभरः. अत्यन्तविश्वसिताः, अतः क्रियया विस्मिता अपि पुनरनुभावेनापि विस्मितचेतसो जाताः. ततः तस्मिन् भगवति नियमं समाप्य पुनर्व्रजं ययुः. तत् समारब्धं कर्म कृष्णएव निवेदितवन्तो, अन्यथा तेन बन्धः स्यात्. पुनर्व्रजमेव ययुः; तत्रैव सर्वसिद्धिरिति मनसाप्यन्यत्र गमनेच्छां न कृतवन्तः. नृपेति सम्बोधनं विश्वासार्थं, दृष्टे हि राज्ञां विश्वास इति. आदृताः सन्तः तदेव कथयन्त इति चित्ते भगवदनुभावाभिनिवेश उक्तः ॥१९॥

SRI SUBODHINI: On realizing the glory of our Lord, the minds of all the people of Vraja became astonished as our Lord had now exhibited His supernatural capacity! Whatever has happened here cannot be achieved through one's Sādhana or spiritual efforts. This was entirely due to the grace and our Lord being the

“beloved” of the people of Vraja. (Prameya). If it was not so, a mere touch of our Lord’s feet would not have achieved such a big task, which even burning sticks could not achieve! Hence it is certain, this Divine Leelas were enacted by our Lord, out of His love for His devotees. (Prameya Roopa Balam).

In this verse, through the words “of Krishna” it has been clarified that the people of Vraja, through their own personal experience, knew and realized that the Lord was of the form of eternal bliss (Paramaanandaroopa) as He is the “Dharmi”, (The Lord who is the Lord of the Universe) and He has now, by enacting this Divine Leela, has exhibited His “Aananda” or bliss. This glorious feat of our Lord, which was exhibited here, belonged to His own Divine self and through or by His powers only. From this, we have to appreciate that the Lord’s Divine form is of this nature. Our Lord has not got this Divine Leela enacted through His “Jnana” and other powers; but He has done this through Himself only i.e. by His direct Divine intervention by Himself. The words “the people of Vraja” have been used to denote, that due to this open exhibition of His Divine and supernatural powers and stature, the Gopas of Vraja got full and total faith in our Lord. They were indeed surprised at this Divine Leela and they got utterly astonished at the glory of His Divine form! Afterwards they dedicated all their actions and vows to our Lord and came back to Vraja. If they had not dedicated all their actions to our Lord and only returned to Vraja, then, they may have encountered some difficulty or obstacle on the way. They came back to Vraja as they would attain all their desired goals only in Vraja. Hence, even in their mind, they did not want to go anywhere else.

King Parikshit is addressed by Shri Sukadeva as "Oh! King! — to denote and to caution him that he should have complete faith in what has been so far narrated, as the Divine Leelas of our Lord — as usually, the kings believe only those events, which they are able to see actually with their own eyes. But here Shri Sukadeva has clearly mentioned that all the people of Vraja did see the Lord enacting this Divine Leela.

The Gopas came back to Vraja, singing with respect and love, the stories of our Lord's Divine Leelas. From this, we can realize, that the Gopas fully and totally understood the glory and Divine greatness of our Lord.

In this way, our Lord desired to bless the Gopas with "one-pointed" Bhakthi to Him only. For this sake, the Lord showed His "supernatural" capacity. Shri Sukadeva is now going to describe the Divine Leela enacted by our Lord, with a view to fill up everyone in the universe, with the bliss of Brahman, of the form of the Divine sound, through the Gopis. Hence the Lord took along with Him, Shri Balarama, who symbolizes the Brahman of the "sound" (SABDA) and enacted His Divine Leelas with Gopis again. This is being described in the next 13 verses.

एवमनन्यभजनार्थं भगवदनुभावं निरूप्य शब्दब्रह्मानन्दं गोपिकाद्वारा सर्वेषु पूरयितुं पुनर्गोपिकाभिः सह शब्दात्मकेन बलभद्रेणापि सह क्रीडां निरूपयति कदाचिदिति त्रयोदशभिः.

कदाचिदथ गोविन्दो रामश्चाद्भुतविक्रमः ।

विजहृतुर्वने रात्र्यां मध्ये गोव्रजयोषिताम् ॥२०॥

VERSE. 20 Meaning: "Once our Lord Govinda, of wonderful valour and prowess accompanied by Shri Balarāma, enacted His Divine Leela with the Gopis, in the forest, during the night."

श्रीसुबोधिनी : इयं हि लीला कालप्रधाना, अतोऽत्र दैत्यानां बाधकत्वम्, बाधने भगवत्सामर्थ्येन तन्निराकरणे कृते शब्दस्यैव माहात्म्यं निरूपितं भवतीति मणिदानमग्रजायैव. लौकिकालौकिकमाहात्म्ये ज्ञातएव वेदानां स्वतःप्रामाण्यं सिध्यति, अन्यथा भ्रान्तमीमांसकानामिव सर्वो वेद उत्प्रेक्षापरः स्यात्. कदाचिदशीतकाले. अथ भिन्नोपक्रमेण, पूर्वोक्तगोपिकाव्यतिरिक्ताभिः सह क्रीडा. याः पूर्वं शास्त्रपरा लौकिकधर्मपराश्च स्थिताः तासामप्यनुभावदर्शनात् सर्वस्यापि तदधीनत्वज्ञानाद् भगवता बलभद्रेण च सह रमणार्थमिच्छा जाता. भगवांश्च गोविन्द इति तासामपीन्द्र इति क्रियाशक्तिप्रधानो रेमे. रामश्च; तेनापि सह रमणे चित्तप्रसादार्थमद्भुतो विक्रमः पराक्रमो यस्येत्युक्तम्. चकारस्त्वावेशसमुच्चयार्थः. अनेन मध्यमाधिकारिणां वेदपरत्वं न दोषायेति निरूपितम्, अन्यथा प्रमाणपराणामनन्यभावो भज्येत. अद्भुतः पराक्रम इति केवलार्थपराणामेतस्योपयोगः सूचितः. अन्यथा इतरनिराकरणं स्वार्थनिरूपणं चेति भगवति वेदे वा द्विगुणा वृत्तिः स्यात्. अर्थवदेव शब्दस्यापि लीलेति वने रात्र्यामित्युक्तम्. उभावपि विजहृतुः उभयो रमणार्थम्. पूर्वगोपिकापेक्षया हीना इति गोव्रजयोषितां मध्य इत्युक्तं; गोप्राधान्यो व्रजः, तत्सम्बन्धिन्यो योषित इति ॥२०॥

SRI SUBODHINI: This Leela is the Divine Leela enacted by the Brahman of "sound". Hence time (Kāla) is of prime importance i.e. this Leela can be done only at that particular time, which has been fixed for the same to happen (as per the will of our Lord). Like it is said, in the Vedas that, "at the strike of the dawn, Havan (sacrifice) is done". Hence, in this Leela, "time" is very important as the "demons" can create obstacle in the enactment of these Leelas — although these "obstacles" will be definitely destroyed by our Lord through His efforts! Through this, the glory of our Lord's "Brahman of sound" gets exhibited. Hence, during this Leela, our Lord gives the "jewel" which He got from the demon Sankhachooda, to His elder brother Shri Balarāma.

When we become aware of the “worldly” and also the “Divine and supernatural” glory of our Lord, then the “Vedas” becomes our proof and it becomes self-evident that the Vedas are the “evidence” otherwise, there will not be any basis for our knowledge.

In this verse, the word “once” has been used — to denote that it was not the cold season. The word “Atha” (now) — denotes that “now the Divine Leela, which is about to be enacted is different from all others”. The reason for this difference is that the Gopis, with whom, our Lord will enact His Divine Leelas were not the same earlier Gopis. They were all different. These were the Gopis, who had thought, that it is against the rules of the scriptures to be related to our Lord. Moreover all these Gopis were afraid of their husbands and others. Hence they remained, without coming into contact with our Lord and attached to their “world”. But on seeing the experience of bliss of others at Vraja,, they understood that everything is only under the loving Lordship of our Lord, through which they got their desire to enact the Divine Leelas with both our Lord and Shri Balarama. Our Lord is “Govinda” and hence, He is the “Indra” (ruler) of them also. Hence our Lord made Shri Balarāma, who is the symbol of our Lord’s own power of “action” (KRIYA-SHAKTHI), as important in this Leela, and began to enact His Divine Leelas. Shri Balarāma was wonderfully powerful and the Divine Leelas with him will definitely make everyone cheerful. Hence they got the desire to have these Leelas enacted with Shri Balarāma also. The word “Cha” (and) used in this verse denotes that, at that time, the power of our Lord had ingressed into Shri Balarāma. From this, we can understand that, for those who do not deserve “fully” (i.e. of the “middle order”) their adher-

the forest, during the night.

ence to the Vedic rules and tenets is indeed good and blemish-free. Otherwise their “one-pointedness in the Vedas” will be affected. But by telling like this, what we mean is that, these Vedic rules are useful only for those who dwell on the external spirit or meaning of the Vedas and for those, who are devoted to our Lord for their own welfare and protection i.e. their Bhakthi for our Lord is burdened with their demands and desire! In fact, due to the difference in being “deserving” our Lord enacted His Divine Leelas not only by Himself, but through Shri Balarāma also.

Thus the words used here by our Shri Mahāprabhuji from this verse viz. “the nights in the forests” means that the “sound” is not different from “meaning” and vice versa — i.e. both are the same; i.e. the Lord and Shri Balarāma enacted their Divine Leelas in the forest, during these nights “Sound” is represented by Shri Balarāma and the true “meaning” of this sound is represented by our Lord! It also proves that our Lord is superior to the evidence of the Vedas and not vice versa.

Both of them joined together in the enactment of this Divine Leela. These Gopis did not “deserve” as much as the Gopis of the Rāsa dance. But the important Gopis among them, were related to Vraja.

Shri Gosainji Prabhu Vittaleswara says in his Tippani: When one is unable to realize the “worldly” and the “supernatural” “Mahāmtyam” of our Lord, then those who are attached to “action” only, regard the saying of the Vedas as only “indicative” when they are unable to see the co-relation of the “action” and the “result”. It is foolish to try to understand through the “worldly proofs and evidence” the inner meaning of the Vedas — as the

“worldly proofs” cannot make one realize the meaning of the “supernatural”. Moreover the Vedas always speak of the “supernatural” and we should not confuse the Vedic rules and stipulations with our worldly standards and proofs.

In this Leela, with a view to describe the importance of “sound” the following verse is given.

तत्र शब्दप्राधान्यं निरूपयितुमाह उपगीयमानौ ललितमिति.

उपगीयमानौ ललितं स्त्रीजनैर्बद्धसौहृदैः ।

अलङ्कृतानुलिप्ताङ्गौ स्रग्विणौ विरजाम्बरौ ॥२१॥

VERSE 21 Meaning: “The loving Gopis were singing beautifully, the Divine Leelas of our Lord. Both the brothers were wearing brilliant ornaments. Their bodies were smeared with fragrant sandal paste. They were wearing the forest garland (Vanamāla) and beautiful dresses.” (Vanamāla=made of forest flowers)

श्रीसुबोधिनी : सर्वाः स्त्रियः अन्तःस्नेहसम्बद्धा भगवतो गुणगानपरा जाताः. तासामाभ्यन्तरो बाह्यश्च भावो निरूपितः. एवं युक्ताभिः सह स्वस्य सर्वोत्कृष्टस्यैव भावो युक्त इति उभयोः षड्गुणान् निरूपयति अलङ्कृतेति सार्धैस्त्रिभिः. आदावलङ्कृतौ सर्वाभरणभूषितौ. शब्दे शिक्षादयः अर्थे देशादयश्चोत्कृष्टा अलङ्काराः. तदभावे तत्र रतिर्न स्यात्. ततः अनुलिप्ताङ्गौ चन्दनादिभिः, सद्वासनाव्यतिरेकेणोभयत्रापि रतिर्न स्यादिति. अङ्गेष्वपि सर्वेषु सद्वासनार्थमङ्गपदम् स्रग्विणौ मालायुक्तौ, कीर्तिरपि सहायत्वेनोभयत्राप्यपेक्ष्यत इति. विरजेऽम्बरे ययोरिति, सर्वदोषाभावः शुद्धा माया चापेक्ष्यत इति ॥२१॥

SRI SUBODHINI: The inner minds of these Gopis were fully related now with the intense love for our Lord, through which, they busied themselves by singing the glory of the virtues of our Lord. In this way, their

“outside” and “inside” states have been described. The Lord decided to express and confer His “most best” Divine bliss for the sake of these Gopis, whom He considered as “deserving” the same! That is why, the 6 Divine virtues of both the brothers have been described in 3½ verses.

In the first instance, there is the description of their being looking beautiful through “brilliant ornaments”. The “sound” (meaning the Vedas) is fully ornamented through Siksha, Kalpa, Vyākaran and Niruktha (grammar, meter etc. for words). In the determination of the “meaning” of this “sound” (Vedas) the primary importance of place etc. has been emphasized. In this way, when there is no “ornamentation or beautification”, then the aspect of “loving attachment” (Rati) does not arise, either for the Vedic sayings or for the persons.

Both the brothers were seen with smearing of fragrant sandal paste on their bodies and due to this, they exuded a fragrant air between and from them, which in turn leads to attraction and loving attachment. (Rati). In the verse, the word “Anga” (bodily part) has been used to denote that, from all parts of the bodies “fragrance” was coming. Now if there is not “fame” also, this loving attachment does not arise. Thus both of them wore “Vanamāla” (garland of 5 forest flowers) with a view to exhibit their “forms” and for the purpose of the presence of this “loving attachment” (Rati). Thus the Lord’s power of “pure Māya” (illusion) ensured, that the Lord was wearing very pure and clean dresses without any dust. This exhibited the “blemishless” nature of this Māya.

निशामुखं मानरून्तावुदितोडुपतारकम् ।

मल्लिकागन्धमत्तालिजुष्टं कुमुदवायुना ॥२२॥

VERSE 22 Meaning: “Both the brothers welcomed and honoured (greeted) the most desirable Sandhya time (dusk), which now exhibited the soft and quiet rise of the moon and the stars in the sky; with the bees humming away, intoxicated through the fragrance of the Jasmine flowers, and through the wind, which was blowing softly laden with the fragrance of the lotus flowers.”

श्रीसुबोधिनी : कर्मणां रात्रिरेव प्रधानमिति, सन्ध्यायामेव सन्ध्याग्निहोत्रादिकमिति, निशामुखस्य सन्माननम्. तं कालं गुणवन्तं वर्णयति प्रकृतोपयोगाय उदितोडुपतारकमित्यादिना, उदित उडुपः तारकाश्च यस्मिन् चन्द्रोदयः पर्वसूचकः. नक्षत्रोदयो मेघाभावसूचकः. प्रमाणं चन्द्रः, फलं नक्षत्राणीत्यपि. पुण्यो वायुः फलसूचक इति तं वर्णयति कुमुदवायुना जुष्टमिति, कुमुदसम्बन्धी वायुः शीतलो मन्दश्च भवति. निशामुखस्य विशेषणम्. उत्तमाधिकारिभिरपि सेवितमित्याह मल्लिकागन्धमत्तलिजुष्टमिति, मल्लिकागन्धः शोभनवासनारूपः, तेन च मत्ता इतरविस्मारकाः, तादृशा अलयः षट्पदत्वात् सर्वज्ञाः, तैः सेवितमिति. एवं त्रिधाकाल उत्तमो निरूपितः. तादृशं कालं मानयन्तौ समीचीनोऽयमिति स्तुवन्तौ. अनेनाङ्गेऽपि फलश्रुतिर्युक्तेति निरूपितम् ॥२२॥

SRI SUBODHINI: Both the brothers greeted the “Sandhya” (dusk) time as during this time only, holy rituals such as Sandhyavandhanam, Agnihotra and others are performed. This “time” is full of Divine qualities and will be useful for our Lord in the enactment of His Divine Leelas. Hence Shri Sukadeva is describing the “Gunas” of this “time”. At that time, both the moon and the stars had risen in the sky. The day was the “full moon” (Poornima) day and the stars were also shining brightly. From this, we can realize that the sky was clear and there were no clouds. The “evidence” is the moon and the “Phalam or result” is the stars — this was also indicated. The “fortunate” wind was blowing, fully laden with the fragrance of the lotus flowers. This also indicated the

“Phalam” or the “result”. By specifying, that the bees were humming fully intoxicated, through the fragrance of the Jasmine flowers, it is indicated, that those who serve or utilize this particular “time” are also “very much deserving”. The fragrance of the jasmine flower is considered as the “best” and those, who get intoxicated with this fragrance, usually are prone to forget all other things. The bees have 6 feet. The purport of this is that they are “omniscient” (SARVAJNA). Thus, this particular time was served by such bees! In this way, the glory of the “time” has been described with three special features. Both the brothers greeted this “time” with the word “This time is beautiful indeed”. In this way, they “praised” this time! “Time” is a part or an adjunct of “action” (Karma). By praising this “time” both the brothers have explained that the “result or Phalam” mentioned in the Vedas for “time” as a factor, is indeed appropriate.

जगतुः सर्वभूतानां मनःश्रवणमङ्गलम् ।

तौ कल्पयन्तौ युगपत्स्वरमण्डलमूर्च्छितम् ॥२३॥

VERSE 23 Meaning: “Both the brothers began to sing songs together in one voice and mode, with a view to make the ears and minds of everyone auspicious (or which will confer benediction) and also attained their highest “pitch” while bewitching all persons, who were around in a circle.”

श्रीसुबोधिनी : तदा सर्वप्राणिनामेव मनःश्रवणयोः मङ्गलं जगतुः गानं कृतवन्तौ. पर्यवसानोत्तमत्वान्मनोमङ्गलं, स्वरूपोत्तमत्वात् श्रवणमङ्गलमिति. तत्र गाने विशेषमाह तौ कल्पयन्ताविति, युगपदेव स्वरमण्डलस्य स्वरसमूहस्य मूर्च्छितं मूर्च्छनां कल्पयन्तौ इति द्वयोरेकमुखता निरूपिता. मूर्च्छनाव्यतिरेकेण न मनो लीनं भवति लयव्यतिरेकेण च सर्वात्मना तत्परता न भवतीति तथाकरणम् ॥२३॥

SRI SUBODHINI: Both the brothers sang “auspicious songs” which made the ears and minds of every being attain “benediction”. As this song, in the end, conferred “benefits of the highest order, was auspicious for the mind and in it’s form (as it was sung) was the “best” — hence was auspicious and sweet to hear also. Shri Sukadeva, with a view to explain the “special” nature of this song, says that both the brothers sang at the same time, together, at the same pitch and mode. The purport of this is that both Shri Krishna and Shri Balarāma now looked as though they had only one “face” and there was no difference between them. Although they were seen as two, they looked like as one only. OUR SHRI BALARĀMA IS THE “FORM” OF THE VEDAS AND OUR LORD SHRI KRISHNA IS THE “MEANING” OF THE VEDAS. Until, the highest pitch is attained in the singing, till then, the mind does not get merged in the song and without this “merger” (Laya), the interest and sincere attachment to “seeing the Divine everywhere and in everything” (SARVAATMABHĀVA) also does not arise. Hence both our Lord and Shri Balarama sang in such a way, that, “forgetting oneself” and “merger” (MOORCHANA AND LAYA) were clearly visible.

Afterwards, this “singing” had it’s effect also. This is being described in the next verse.

ततस्तस्य फलमपि जातमित्याह गोप्य इति.

गोप्यस्तदगीतमाकर्ण्य मूर्च्छिता नाविदन् नृप ।

संसदुकूलमात्मानं स्रस्तकेशस्रजं ततः ॥२४॥

VERSE 24 Meaning: “Oh! King! the Gopis became unconscious after listening to this music, through which

fragrance of the lotus flowers. This also indicated the

they were unaware of their dresses slipping away and the falling of the flowers from their hairdo."

श्रीसुबोधिनी : तयोर्गीतं तादृशमाकर्ण्य मूर्च्छिताः सत्य आत्मानं नाविदन्, मूर्च्छायामपि वासना तिष्ठतीति नाविदन्निति तदभावायोक्तम्. नृपेति सम्बोधनं गीतरसाभिज्ञत्वाय. यो भावः सर्वथा न विस्मृतो भवति तं वर्णयति संसदुकूलमिति, दुकूलमधोवस्त्रं तदप्यधः पततीव. सस्ताः केशाः तेषु स्रजश्च यासाम्, देहे आन्तं विस्मरणं निरूपितम् ॥२४॥

SRI SUBODHINI: On listening to this song, the Gopis forgot about themselves. The word "Atmaanam" (oneself) used here denotes that, although they were "unconscious", as the latent tendencies (Vasanas) of the mind remain, even in this state, with reference to the Gopis these "Vāsanās" also got extinguished. Hence they forgot themselves completely. That is why this word "Aatmaanam" is given here.

The king has been addressed as "Oh King! to denote that the king knows about the "Rasa" (or bliss) of this song of the Lord. On hearing these songs, the Gopis got inspired to such a secret "Bhāva" or attitude, which will be never forgotten by them, in the future (i.e. which they will always remember). This is being described that they got so much immersed in this "Bhāva" or attitude, that they could not even be aware of the fact, that their lower-part dresses had become loose and fallen. The flowers were also falling from their hairdo and they were not aware of this either. From this we can realize that the Gopis had fully and totally forgotten about their bodies!

When the "evidence" is strong (Pramānabalam) there, the demons will come and create trouble. This is being described in the next verse.

अवश्यं प्रमाणबले मार्गे दैत्योपद्रवो भवतीति तन्निरूपणार्थं लीलामुपसंहरति

एवं विक्रीडतोरिति.

एवं विक्रीडतोः स्वैरं गायतोः सम्प्रमत्तवत् ।

शङ्खचूड इति ख्यातो धनदानुचरोऽभ्यगात् ॥२५॥

VERSE 25 Meaning: "In this way, as per their own will, when the brothers were singing, like intoxicated performers and also playing (Divine Leelas), a servant of Kubera, Sangkhachooda, by name, came there, at this time."

श्रीसुबोधिनी : स्वैरं यथा भवति तथा विशेषेण क्रीडतोरिति, मूर्च्छिताभिरिव प्रमत्ताभिरिव क्रीडा अत्यन्तं स्वच्छन्दा भवतीति. मध्ये क्रीडा मध्ये गानमिति द्वयं निरूपयति क्रीडतोर्गायतोः सतोरिति. स्त्रीभिः सह समानधर्मतासिद्धयर्थं सम्प्रमत्तवदिति. आवेशावतारयोः आवेशदशायां तुल्यतेति ज्ञापयितुं द्वयोः सामान्येन निरूपणम्. एवं सर्वस्मिन्नेव विकले शङ्खचूडनामा कश्चिद् धनस्य कुबेरस्यानुचरः स्त्रीकामो भगवन्तं प्राकृतं मत्वा स्वयं ता नेतुमागत इत्याह शङ्खचूड इति. शङ्खनिधिशूडायां वर्तत इति अनेन नारदस्यापि दोषः परिहृतः. यथा तौ पूर्वं धनमतौ एवमयमपि प्राप्तनिधिरिति सम्प्रमत्तः. धनद इति नाम्ना च सर्वैव सामग्री श्रीमदरूपा निरूपिता, यत्र धनं तत्रैव स्त्रिय उचिता इति. सर्वाएव श्रुतयो लौकिकाः कर्तव्या इति पाषण्डिनां बुद्धिः ॥२५॥

SRI SUBODHINI: Both the brothers, as per their own sweet will and desire began to enact their Divine games and Leelas in a very special way! The reason for this "freedom" was, that the Gopis were themselves in a condition of "unconscious or intoxicated" state. Our Lord and Shri Balarāma were singing and also playing various Leelas. Sometimes, leaving the games, they were seen only singing. Thus, they were like "intoxicated" performers, fully immersed in their singing and playing of games. In fact, the brothers assumed the roles of being "intoxi-

cated" as the Gopis were also like that. (THIS SHOWS THE GRACE OF OUR LORD TO HIS DEVOTEES THAT HE DOES WHAT THE DEVOTEE DESIRES). The Lord became like the Gopis. Both of them, have been described here, as "one" in the enactment of these Divine Leelas, the purport of which is that, our Lord's power and "Bhāva" (nature) had ingressed into Shri Balarāma, to ensure this "oneness".

When they were, thus, fully immersed in the singing and playing of various games, and everyone of them were "intoxicated" through our Lord's own "bliss" and "Aanandam", a servant of Kubera, who was full of evil desires came there thinking, that our Lord was only a mere human being, with a view to take and kidnap the Vraja Gopis. His name was Sangkhachooda and he was well-versed and had in his head the jewel called "Sangkhanidhi". The purport of this is that, he who has considerable wealth, usually does inappropriate acts, out of the pride of his wealth! This in turn makes the Mahātmas give them "curses" so that they are punished, although these Mahātmas do not get any "blemish" through these actions — in the same way, the Kubera's sons by name of Nalakūbara and Manigreeva, had, earlier become intoxicated, with the pride of their wealth and indulged in "shameless" acts in the forest adjoining the holy Ganga river. With a view to destroy their pride, sage Nārada had cursed them. But sage Nārada did not get any "blemish" due to this action of giving a curse! Here Sangkhachooda also, out of his pride of wealth, treating our Lord as a mere human being, came there to kidnap all the Gopis. Our Lord would destroy this wrong-doer and no "blemish" will attach to our Lord, either. The word used here for describing the Lord of wealth viz.

Kubera as “Danada” — meaning that in the world of Kubera, every material contained the factor of “pride” (or intoxication) and where wealth is, there is bound to be women also. Usually proud “non-believers” interpret the Vedic sayings on the basis of their desires for the worldly materials and goals.

Whatever was done by Sangkhachooda is being explained in the next verse.

ततो यत् कृतवाँस्तदाह तयोर्निरीक्षतोरिति.

तयोर्निरीक्षतो राजन् तन्नाथं प्रमदाजनम् ।

क्रोशन्तं कालयामास दिश्युदीच्यामशङ्कितः ॥२६॥

VERSE 26 Meaning: “Oh! King! when the brothers were still watching this servant of Kubera, despite our Lord and Shri Balarāma being their protectors, this Yaksha lifted these Gopis of Vraja, who were crying bitterly, and began to proceed towards the northern side, with great determination.”

श्रीसुबोधिनी : राजन्निति सम्बोधनं शत्रूणां स्त्रीहरणं स्वाभाविकमिति तत्र सहजदोष इति ख्यापनार्थम् तावेव नाथौ यस्य प्रमदाः स्त्रीविशेषाः, तेषां जनः समूहः, सामान्यशब्दः समूहवाची भवतीति. विशेषपराश्वेन गच्छेयुरिति ज्ञापयितुं सामान्यवचनम् क्रोशन्तमिति तासामनिच्छा तस्य च भयाभावः सूचितः. कालयामास यथा कालः अप्रतिहतबलः सर्वानेव कालयति हरति तद्वदित्यर्थः. उदीच्यां दिशीति स्वगृहे बलाधिक्याय. अतएव अशङ्कितः, किं करिष्यति भगवानिति ॥२६॥

SRI SUBODHINI: Shri Sukadeva has addressed the king as “Oh! King! the purport of this is, as per our Shri Mahāprabhuji, that, usually the kings do take away the “women” belonging to their enemy kings and this is considered by them as a “natural duty” for themselves! Thus this constitutes their “natural blemish” (by birth)

also. Sangkhachooda was also from the royal court of Kubera and hence, this "blemish" was "naturally" present in him.

Both the brothers were with the Gopis of Vraja. The Gopis were crying and shouting bitterly and this servant of Kubera, Sangkhachooda, (like one cannot stop the power of Time (Kāla)) understanding himself to be the "all-powerful" like "Time", without any fear, began to take these Vraja women away, towards the northern side as he thought that, in his own home, he will be more strong and secure. This very thought also made him "fearless" and in his mind, the thought arose in the mind as to what the Lord will do to him? These Gopis, of course, were not those, who had participated in the "Rāsa Leela" of our Lord earlier. If they were the same, Sangkhachooda would never have the power to even "touch" them at all! (These "Gopis" had attained exclusive devotion and Bhakthi to our Lord as Shri Purushottama. These Gopis, (whom Sandkhachooda had now taken away were interested in "Vedas" (Shri Balarāma) and "it's meaning" (goals of Vedas) (Shri Krishna). THE PURPORT IS THAT AN IDEAL BHAKTHA OF OUR LORD LOVES OUR LORD ABOVE EVERYTHING ELSE AS HE GOES BEYOND "WORDS AND MEANING. That is why, in this verse, these Gopis have been referred to merely as "Jana" (people) only.

Whatever "action" both the brothers took, is being explained in the following verse.

ततो भगवद्भ्यां यत् कृतं तदाह क्रोशन्तमिति.

क्रोशन्तं कृष्ण रामेति विलोक्य स्वपरिग्रहम् ।

यथा गा दस्युना ग्रस्ता भ्रातरावन्वधावताम् ॥२७॥

VERSE 27 Meaning: “On seeing the kidnapped and sorrowing Gopis, crying and shouting bitterly and calling out their names of “Krishna”, “Rāma” like the cows would do, when forcibly taken away by the dacoits, both the brothers ran after them.”

श्रीसुबोधिनी : यदि ताः कृष्णरामेत्याक्रोशं न कुर्युः, तदा न निवारयेदपि, नहि भगवान् स्वतोऽन्यचित्तं निवारयति. तत्राप्यन्यस्य चेत्, न निवारयेत् किन्तु स्वपरिग्रहं स्वेन पूर्वमेव परिगृहीत इति क्रोशन्तं स्वपरिग्रहं विलोक्य अन्वधावतामिति. भ्रातरावित्युभयोः परिग्रहः उभाभ्यां रक्षणीय इति. अनु ग्रहणानन्तरमेवाधावताम् ॥२७॥

SRI SUBODHINI: “Hey Krishna! Hey Rāma!” — in this way, the Gopis began to cry and shout —but if they had not wept and called out to our Lord, the Lord would not have put efforts to save and bring them back! For those, whose minds are on others or other things (i.e. not on our Lord) our Lord does not put efforts to attract their minds to Himself, by actively, on His own, removing their minds from those things and persons/places, where their minds are attached to. Moreover, if these persons are attached to others (other than our Lord) He also does not put efforts to bring them back to Himself. But these Gopis were “His” (belonging to Him). In fact, they had become “His own” due to the grace of our Lord. He had made them “His own” even in the first instance. Thus seeing them crying and shouting to save what was “His own”, both the brothers ran after them as they felt, that, they were worthy of being protected. The word “Anu” (behind — to follow) used in the verse, denotes that they ran after Sangkhachooda, who had taken them away.

Sangkhachooda had taken them far away. Hence, with a view to give comfort and assurance to these Gopis, the

Lord and Shri Balarāma loudly spoke, from a distance, “Do not be afraid”. This is explained in the next verse.

दूरे नीयमानाः दूरादेव आश्वासितवन्तावित्याह मा भैष्टेत्यभयारावाविति.

मा भैष्टेत्यभयारावौ शालहस्तौ तरस्विनौ ।

आसेदतुस्तं तरसा त्वरितं गुह्यकाधमम् ॥२८॥

VERSE 28 Meaning: “Our Lord and Shri Balarāma, taking branches of the Sal tree in their hands, spoke “Do not be afraid, do not be afraid” — assuring them in this way and with great force and quick running, together, they came fast where this bad “Yaksha” Sangkhachooda was stationed (with the Gopis).”

श्रीसुबोधिनी : मा भैष्टेत्यभयारावो भयनिवर्तको भवति. शालवृक्षौ हस्ते ययोरिति महासामर्थ्यं दूरादेव प्रदर्शितं, न तु तयोः कश्चनोपयोगोऽस्ति. तरस्विनौ अतिवेगवन्तौ यथा मध्ये एकामपि गृहीत्वा न गच्छेत् न स्पृशेद्वेति शीघ्रमासेदतुः निकटे गतौ आसेधतुर्निवारितवन्तौ वा. तं शङ्खचूडं तरसाऽविचार्यैव. देवो मनुष्यापेक्षया महाबलो भवतीति विचारप्राप्तिः. त्वरितं पलायनार्थं, यतो गुह्यकानां यक्षाणां मध्येऽधमः. आगमने यक्षत्वं प्रयोजकं, पलायनेऽधमत्वम् ॥२८॥

SRI SUBODHINI: The Lord and his brother spoke the words, “Do not be afraid” — with a view to remove the fear of the Gopis. Both the brothers had taken the Sal trees in their hands, thus showing their great capacity and cleverness. Of course, there was no necessity for them to have used these trees, but, they carried these trees in their hands, just to exhibit their prowess and capacity. They ran very quickly, so that they could prevent the Yaksha from taking even one of the Gopis. They also wanted to prevent the Yaksha from even touching any one of them. They came near the place, where this Yaksha was stationed. The reading of the word used in this verse

denotes the meaning that, the Lord and Shri Balarāma blocked the getting away of this Yaksha and caught hold of him. They did not think even for a moment, that these celestials are more stronger than the human beings. Why did they do all this very quickly? The Lord thought that this Yaksha may run away from there, as he was a lowly bad person and due to this, he will not be ashamed to "run away". In fact, he had abducted the Gopis by showing his celestial nature but he will also "run away" from here, when challenged, due to his lowly bad nature!

This Yaksha was eager to run away with the Gopis after kidnapping them, in the first instance. But now, on our Lord and Shri Balarāma reaching there, he decided to "run away" alone. This is being described in the next verse.

पूर्वं ताभिः सहितः शीघ्रं गच्छन् स्थितः, इदानीं स्वयमेव पलायितुं
विचारितवानित्याह स वीक्ष्येति.

स वीक्ष्य तावनुप्राप्तौ कालमृत्यू इवोद्विजन् ।

विसृज्य स्त्रीजनं मूढः प्राद्रवज्जीवितेच्छया ॥२९॥

VERSE 29 Meaning: "On seeing the brothers, symbolizing "Time" and "death", as having come near to him, this foolish Yaksha, ran away, giving up the Gopis, alone, with a view to save his life."

श्रीसुबोधिनी : अनुप्राप्तौ भगवन्तौ वीक्ष्य सोऽल्पबुद्धिः स्त्रीजनं विसृज्य प्राद्रवदिति सम्बन्धः. तस्य तथाकरणे या बुद्धिरासीत्, तामाह कालमृत्यू इवोद्विजन्निति, एकः कालः स्वस्य नाशसमयः अपरो मारक इति. एकोऽप्यनिवार्यः तत्रोभयोः किं वक्तव्यमिति पलायने जीवितेच्छैव हेतुः, सति जीवने भोग इति. ननु शरणं कुतो न गतो, जीवेत्, न तु पलायनं जीवनसाधनमिति चेत्, तत्राह मूढ इति, इममर्थं न जानातीति ॥२९॥

SRI SUBODHINI: On seeing the Lord and Shri Balarāma as having come near to him, this petty minded Yaksha, ran away, leaving the Gopis! This Yaksha got this sort of intellect (to run away) as he realized that Shri Krishna was his “time” (which destroys everyone) i.e. our Lord Shri Krishna will decide his “time” of “death”! And certainly, the Lord will destroy him. He thought within himself. “When I cannot even ward off one, how can I challenge both the brothers? Hence, if I have to live, then running away is the best course of action. If I am alive, then I can enjoy my life.” Determining like this, he ran away. In fact, if he was interested really to live, then he should have surrendered to our Lord and the Lord, indeed, would have protected him! In fact running away from our Lord is not the way to secure his own protection and that is why, in the verse, he is called as a “foolish” (MOODDAHA) person. He was so ignorant, that he could not realize that the Lord protects everyone who surrenders to Him and this was the only way he could ensure his safety. But he was ignorant.

That, which is not the way or the correct course of action, and if someone, out of ignorance, resorts to this type of wrong action, then he is prevented from getting his desire fulfilled. This is being explained in the next verse.

अनुपाये प्रवृत्तस्य न कार्यं सिध्यतीत्याह तमन्वधावदिति.

तमन्वधावद् गोविन्दो यत्र यत्र स धावति ।

जिहीर्षुस्तच्छिरोरत्नं तस्थौ रक्षन् स्त्रियो बलः ॥३०॥

VERSE 30 Meaning: “Wherever this Yaksha ran, our Lord Govinda also, ran behind him, with a view to catch him and take away his crest jewel (from his head).

Shri Balarāma remained at the same place, looking after the Gopis.”

श्रीसुबोधिनी : गोविन्द इति तेषां रक्षार्थं विनियोग आवश्यकः, स्वक्रियाया अन्यथेन्द्रत्वं न स्यादिति. रक्षा च दोषस्य मूलोच्छेदएव, न तु तस्मिन् कथमपि विद्यमाने. अतो यत्र यत्रैव स पलायते तत्रैव तमन्वधावत्, ननु दूरादपि मारणे सम्भवति, भगवान् किमिति धावनं कृतवान्, तत्राह जिह्मिषुस्तच्छिरोरत्नमिति. दूरान्मारणे यक्षास्तदीयास्तं नयेयुः, अमारितश्च स्यात्. मणौ विद्यमाने मणिरिव शस्त्रैरप्यवध्यः. अतः स्वस्यैव गमनं, जीवानामवध्य इति. स्त्रियो रक्षन् बलः जातो, अन्यथा ततोऽन्यो हरेत्. तदीया हि बहवः ते घातयेयुरेव, अत एकेन रक्षितव्याः. बल इति बहूनामप्यागमने रक्षार्थमुक्तम्. स्त्रियो हि रक्षणीयाएव ॥३०॥

SRI SUBODHINI: Our Lord is hailed in this verse as “Govinda” and due to this, the Lord always considers it necessary to use His own “Kriyasakthi” (power of action) for the sake of His own devotees. If it was not so, then the Lord will not be hailed as “Indra”. Real “protection” from the Lord would mean the “complete and total” destruction of all types of blemishes from oneself, through the grace of the Lord i.e. removing all the blemish and sins from its very roots itself! Hence, wherever this Yaksha was running, our Lord also went behind him. Our Lord, indeed, was capable of killing him, from a distance itself, and there was no necessity for our Lord, to have to run after him! Our Lord, was interested not only in killing him, but He was intent on taking away the crest jewel on his head. If the Lord were to kill him, from a distance, then this “jewel” would be taken away, by someone connected and related to this Yaksha. Moreover, till this “jewel” is there on his head, it was destined, that his death will not take place. Not only this, no weapon also can kill this Yaksha, so long

as this “jewel” remained on his head! No other person also could kill him either and that is why, the Lord Himself had to go behind him. Shri Balarāma was left behind, with the Gopis, as in his absence, another Yaksha could have kidnapped these Gopis! This Yaksha Sanghachooda had many friends, who could even kill the women, and with a view to give protection for these Gopis, it was necessary that Shri Balarāma should stay back — as Shri Balarāma had enormous strength and capacity and he could defeat any number of these Yaksha, single-handed! — as these Gopis of Vraja deserve to be protected.

What our Lord did is explained in the next verse.

ततो भगवान् यत् कृतवाँस्तदाह अविदूर इवेति.

अविदूर इवाभ्येत्य शिरस्तस्य दुरात्मनः ।

जहार मुष्टिनैवाङ्ग सहचूडामणिं विभुः ॥३१॥

VERSE 31 Meaning: “Oh! King! (friend). Our Lord went very near to this bad Yaksha and took his head along with the “crest jewel” in one of His palms!”

श्रीसुबोधिनी : कियद्धावनेनैव स प्राप्तो अविदूरे निकटएव. वस्तुतस्तु दूरे गतः परं कालविलम्बाभावाद् अविदूर इवाभ्येत्य निकटे गत्वा तस्य शिरो जहार. ननु पलायितवधो निषिद्धः, किमिति भगवान् क्लिष्टं कृतवानित्याशङ्क्याह दुरात्मन इति, स हि दुरात्मा वध्यएव. त्रयीद्विषो हि हन्यन्तएव. निमित्तं तु दारापहारित्वं जातमेव, अन्यथा पूर्वमेव हन्यात्. अधुना परित्यागे पुनरागच्छेत् केवलबलभद्रक्रीडायां वा समागत्योपद्रवं कुर्यात्. यतो दुष्टान्तःकरणो अतो वध्यएव. अतस्तस्य शिरएव ज्ञानशक्तिप्रधानं मुष्टिनैव जहार. न तु भेदनं कृतवान् किन्तु यथा राशेः सकाशात् मुष्टिना तन्दुला हियन्ते तथा राशीभूतास्तस्यावयवा मुष्टिनैवाहताः. यदैव स गोपिकाहरणार्थमुद्यमं कृतवान् तदैव संयोजका देवा अवयवेभ्यो-निर्गताः,

केवलं मणिप्रभावादवयवी स्थितः. भगवान् पुनः चूडामणिसहितं तच्छिरो
जहार. स्वकर्मणैव विशकलित इति भगवान् अक्लिष्टकर्मैव. किञ्च विभुः
समर्थः मणेरपि सामर्थ्यं दूरीकर्तुम् ॥३१॥

SRI SUBODHINI: After some running our Lord caught hold of this Yaksha, in such a way that He removed his head instantaneously. Although it is prohibited in the scriptures to kill a culprit once he runs away, out of fear, why did the Lord, now, decide to kill him and do this "condemnatory" act? Answering this, our Shri Mahāprabhuji says that this Yaksha was a bad criminal and was deserving to be killed, even if he had run away, through fear. There are three types of persons, prescribed in the Vedas, who can be killed, due to the gravity of their wrong-doings/crimes. By kidnapping the Gopis of Vraja, this Yaksha had become the "enemy" deserving to be killed and no "blemish" will attach to our Lord. If the Lord was to leave him now, there was the possibility of his coming again and create trouble; like when Shri Balarāma is alone and enacting His Divine Leelas, he may create problem, as this Yaksha is essentially a wrong-doer. Hence he should not be set free.

Hence, our Lord, with one of His palms, "plucked" away his head but did not break it — like taking rice in one's palm at the time of giving charity! How did this happen? Answering this it is said, that, when this Yaksha had tried to kidnap the Gopis, at the very same time, the deity, who keeps all the parts of the body together, inside him, had got out of his body, which now remained as "one" and "together" only superficially, due to the power of the crest jewel he was wearing! That is why, our Lord took away the head along with the jewel. His various limbs had been shattered to smithereens even earlier, when

he decided to kidnap the Gopis of Vraja, who belong to our Lord. Our Lord does every action, without any effort i.e. effortlessly and even at this time, He remained so. He is omnipotent, that He can neutralize even the capacity of this jewel to protect this Yaksha.

In this way, this Yaksha died, as his head was “plucked” along with the jewel by our Lord. This is being described by the following verse.

एवं कृते स हतो जात इत्याह शङ्खचूडं निहत्येति.

शङ्खचूडं निहत्यैवं मणिमादाय भास्वरम् ।

अग्रजायाददत्प्रीत्या पश्यन्तीनां च योषिताम् ॥३२॥

॥ इति श्रीमद्भागवते दशमस्कन्धपूर्वार्धे शङ्खचूडवधो नाम

चतुर्विंशोऽध्यायः ॥

VERSE 32 Meaning: “In this way, after killing Sangkhachooda, the Lord took away the shining “crest jewel” from his head, and gave this jewel to Shri Balarāma, with great love, while the Gopis watched this.”

श्रीसुबोधिनी : एवं प्रकारेण तस्य हननं, न तु प्रकारान्तरेण. तस्य मुक्तिनिराकरणार्थं निहत्यैवेत्युक्तम् मृतद्रव्यं न ग्राह्यमित्यत आह भास्वरमिति, “अस्थानान्मण्युत्तममि”ति वाक्यात्. मणिग्रहणेन मणिगता देवता. ताः कामयतीति पक्षे कामना सफला कृता. मणिग्रहणेन तस्य मुक्तिर्देयेति शङ्कां वारयितुं अग्रजायाददत्, तत्रैव स्थित्वा देवताया अप्युपभोगो भवत्विति प्रीत्यैव अददत्, न तु याचितः. स्त्रीणां प्रार्थनाभावायाह पश्यन्तीनामिति. चकारात् सर्वाभ्यः प्रदर्श्य तासां स्पर्शानन्तरं योषितामन्येषां च देवानां पश्यतामिति. प्रमाणसिद्ध्यर्थं यत् किञ्चित् करोति तत्सर्वं तदधिष्ठातर्येव प्रयच्छतीति ज्ञापितम्. प्रमाणबलमेवात्र मुख्यमिति न प्रमेयविचारेण कोऽप्यर्थः शङ्कनीयः ॥३२॥

॥ इति श्रीभागवतसुबोधिण्यां श्रीमल्लक्ष्मणभट्टात्मजश्रीमद्वल्लभ-
दीक्षितविरचितायां दशमस्कन्धविवरणे चतुर्विंशोऽध्यायविवरणम् ॥

SRI SUBODHINI: In this way only our Lord killed this Yaksha. He did not adopt any other way of destroying Sangkhachooda. In this verse, Shri Sukadeva has used the words "in this way he was killed" to denote that our Lord desired, that this Yaksha would not be given the blessing of "liberation" (MUKTHI). The words "shining" (Bhāswaram) used in this verse, denotes that although any article from the dead body of a person should not be taken for personal use, as it is full of impurity, our Lord decided, to take this "jewel" as it is considered that no impurity attaches to "shining" objects and that it's "presiding deity" stays always in the shining objects. Hence, the Lord knew that this jewel was pure and He took the same. In fact the Lord accepted the Seva or service of the presiding deity of this jewel, by taking away, through His Holy hand, this jewel.

In fact, the Gopis also had desired that this jewel should be taken away and the Lord fulfilled their desire also. Some may say that this Yaksha, who gave up the jewel for the Lord, should have been blessed with "liberation" (MUKTHI) by the Lord — removing this doubt, it is said, by our Shri Mahāprabhuji, that if the Lord had taken this jewel for His own sake or use, then He might have blessed him with "Moksha" or liberation. But He had taken this jewel for another i.e. for His elder brother Shri Balarāma. The Lord gave, with great love, this jewel to Shri Balarāma so that Shri Balarāma could, independently, enjoy the presence of the presiding deity of this jewel. If fact Shri Balarāma had never asked or desired this jewel and the Gopis had also not prayed for this jewel. But our Lord, by Himself, when the Gopis were watching, gave this jewel to Shri Balarāma.

In this verse, the word “Cha” (and) denotes that by giving this jewel to Shri Balarāma, the Lord fulfilled His own desire of showing this jewel to everyone and also allowing them to touch the jewel, before being given to Shri Balarāma. Our Lord resorted to this way, due to His desire and role as the “evidence and proof” (Pramāna). Thus whatever the Lord does for the sake of “evidence or proof” (here the Vedas are represented by Shri Balarāma), He gives or dedicates all that He does to the presiding deity of this Pramāna or proof i.e. Shri Balarāma. That is why, in this context, the importance of the power of Pramāna has been given (Pramānabala); but we should not get any doubts due to this importance given to Shri Balarāma (Pramāna) over the role of the Lord as “Prameya” (the goal, being the Lord) or His powers.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 34th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीवाक्यतिचरणकमलेभ्यो नमः ॥

॥ श्रीभागवत-दशमस्कन्ध-पञ्चत्रिंशोऽध्यायः ॥

CHAPTER 35 CANTO 10 SRI BHAGAVATAM.

TRANSLATOR'S INTRODUCTION:

[We are including chapter 35 of Canto 10, of Sri Maha Bhagavata Purana here, in this volume, This chapter 35, deals titled "YUGALA GEETA". This is considered as a very important subject, in continuation of the "Mahā Rāsa" Divine experience of the Gopis, as described in the 33rd chapter. Our Shri Mahāprabhuji regards this as the "natural" continuity of the Divine bliss, which the Gopis were blessed with, by our Lord. This chapter speaks of "union of our lord with the minds of the Gopis" and this "internal union" is described as the highest exalted Phalam, or result, which the Gopis were blessed with by our Lord. Moreover the "Bhāva" (attitude) and the nature of the Gopis, in "separation" from the Lord, are also brought out, to bring out their true glory, having attained the "NIRODHA" of the highest order. This chapter thus, is a very natural and orderly continuation to complete the theme of the 5 chapters of "Mahā Rāsa" (Rāsapanchādhyāyi) (chapters 29 – 33.) As our Shri

Mahaprābhujī has wished it so, we are now including this chapter 35 in this volume. I hope, the devout devotees will find this very rewarding.]

द्वात्रिंशेऽन्तर्गोपिकानां स्वानन्दं भगवान् हरिः ।

पूरयामास येनैव पूर्णानन्द इतीर्यते ॥ (१)॥

KĀRIKA 1 Meaning: “In this the 35th chapter, the Lord established His bliss in the inner-minds of the Gopis, through which, our Lord is hailed as the one who is “full of bliss” (Poornaananda).

अन्तःप्रविष्टो भगवान् मुखादुद्भूत्य कर्णयोः ।

पुनर्निवेश्यते सम्यक् तदा भवति सुस्थिरः ॥ (२)॥

KĀRIKA 2 Meaning: “Our Lord had entered into the inner-minds of the Gopis; the Gopis brought Him out through their mouths (words). Once again the Lord entered into them, through their ears, so that He gets established totally and fully in their inner minds.”

शब्दार्थयोर्मुख्यतात्र युग्माः श्लोकास्ततोऽत्र हि ।

सर्वेषु चैव मासेषु यत् करोत्युच्यते हि तत् ॥ (३)॥

KĀRIKA 3 Meaning: “In this chapter importance is given to both the “words” (sound) and it’s “meaning”. That is why two verses are given together with interconnection. Whatever Divine Leelas, our Lord does or enacts throughout the months of the year are being described here.”

अतोऽत्र मासयुग्मा हि प्रक्रमः फलमेव च ।

आद्यन्ते चापरं युग्मं त्रयोदश भवन्ति तत् ॥ (४)॥

KĀRIKA 4 Meaning: “Hence, for every month there are 2 verses each. Thus there are 24 verses for this. There is one verse of introduction and one verse in conclusion. Thus there are 13 pairs of verses.”

Shri Gosainji Prabhu Vittaleswara has given this explanation for us, to enable us to understand the context and content of this very important chapter.

Usually, the experience of "Divine bliss" is felt only in the inner minds of the people. Even then, in the outside, the body and various actions done are considered as important. Moreover, when the "bliss" has taken a "form" then the "bliss" conferred by the "Divine form" will be also a "form". This is the right perception. Hence the "bliss" established by our Lord in the body and the senses, is experienced by the mind.

In this particular context, the reverse is taking place — like the "bliss" which has arisen, due to the "inner union" with our Lord is now exhibited, by way of actions in the body and the senses outside! That is why, in the first Kārika, our Shri Mahāprabhuji has told, that the Lord had established His own "bliss" in the inner minds of the Gopis. Here a doubt may arise that, the sense of "separation" which the Gopis were feeling, in this episode, is for our Lord Shri Krishna and not due to the absence of the "bliss" conferred by Him. Hence how can the sorrow of this separation will be got over, through the virtue of singing the glory of the Lord only? Answering this, it is said, that like our Lord's Divine form is symbolic of "total bliss" (Poornaananda), in the same way, His Holy name and Divine Leelas also are symbolic of "total bliss". Hence, this sorrow caused by "separation" can be removed.

Our Lord becomes extremely pleased by seeing the intensity of Bhakthi and love for Him, from His devotees. In this context, the Gopis suffered very much, due to the separation from our Lord, for the "entire day" (as the

Lord goes away to graze the cows). The Lord meets them only in the evening and the "Rasa" or "bliss" of this "meeting" is far greater and intense, than the meeting during the day (if ;1;1;1 it had taken place). Thus the Lord made the Gopis "total and full" with the same Divine bliss, with which the devotees are automatically enabled to realize our Lord, as one of total bliss (Poornaananda).

Singing the glory of the Lord is done only according to one's nature and not due to any motive or purpose. Even then, the stability of the experience of the bliss enjoyed by the Gopis is ensured, through this singing of the glory of our Lord. That is why, our Shri Mahāprabhuji has shown, in the second Kārika, the purpose of the singing the glory of our Lord as "stability". This is the main purport.

Our Lord is full of love and is a symbol of love and Prema. It was our Lord's Divine self, which had entered into the Gopis, when He had played His flute and the nectar of His love had entered into them through this "sound". This was referred to, through the words "through the notes of the flute, the Lord filled up with His nectar of the lower lips". This "nectar" which was established by our Lord in the inner minds of the Gopis, waited inside them to become strong, and with a view to attain our Lord, who was the "subject" of this "nectar", the same "nectar" came out, in the form of singing of our Lord's glories! But along with this "nectar" getting outside, on the manifestation of our Lord, in their inner-minds, in the absence of the Lord outside (due to His going away during the day) this same "nectar" through their own or others' "ears" entered into themselves, once again and on getting the Lord inside, through this "nec-

tar” this nectar became strong and the Gopis’ Nirodha became complete, total and full - as they have now attained our Lord fully in their inner minds!

In the 3rd Karika the reason for making the verses in the form of pairs has been described.

In the first instance, they experienced the “sound”. Thus the importance of the “sound” has been specified, through the verse “for those having eyes” (Venugeetam). But now the Gopis, have experienced fully the “bliss” of our Lord’s “Divine form”. Thus to show that, both the experiences are part of “Mahā Rāsa”, these verses are sung in pairs — again to show that there is only “Rasa” or “bliss”, although the experiences were two!

Here, during the year, whatever Divine Leelas are enacted by our Lord, the Gopis have described, step by step in 12 pairs of verses. There is one verse each for introduction and for conclusion. This can be construed as description of the Divine Leela of our Lord, enacted in the “Adhika Maasa” (the extra month).

In this manner, after describing the Divine Leelas enacted by our Lord with the Gopis, during the several nights, another doubt is being removed. The doubt was “whether the Gopis during the day got attached to only worldly pursuits i.e. did they forget our Lord? But this is not the real point as the Gopis were fully engaged during the day in the singing of our Lord’s glories and Divine Leelas. They were never “worldly” as they had crossed this worldly life once and for all. For the purpose of this remembrance of these glories, in the beginning there is the inspiring factor of sorrow or pain. In the same way, if this sorrow and pain do not get mitigated in the end, through the singing of the glory of the Lord, then no one will do

this singing or remembering the glory of our Lord. In the beginning of their "song" itself, there is reference to the "great sorrow". This can be seen from the following verse.

एवं भगवता सह रात्रौ क्रीडामुक्त्वा, दिने तासां
संसारप्रवृत्तिर्भविष्यतीत्याशङ्क्य दिवसेषु भगवद्गुणवर्णनपरा जाता इति वदन्,
गुणवर्णनाया आवश्यकत्वाय आरम्भे दुःखं पर्यवसाने सुखमिति निरूपयन्,
प्रथमं प्रथमप्रवृत्तावपि गोपिकानां दिवसेषु परमं दुःखं जातमित्याह गोप्य
इति.

॥ श्रीशुक उवाच ॥

गोप्यः कृष्णे वनं याते तमनुद्रुतचेतसः ।

कृष्णलीलाः प्रगायन्त्यो निन्युर्दुःखेन वासरान् ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "When the Lord went away to the forest, the Gopis, whose minds had merged in our Lord Shri Krishna, busied themselves singing His glories and Divine Leelas, and their days were spent in great sorrow (caused by separation from our Lord)."

श्रीसुबोधिनी : केवलपदात् पूर्वोक्ता ग्राह्याः सदानन्दे वनं गते तमन्वेव द्रुतं चित्तं यासाम् वस्त्वन्तरग्रहणाक्षमं चित्तं जातम् द्रुतशब्दाद्विलय उक्तः ततः सर्वतः प्रसृतं सूक्ष्मभावापन्नं सदानन्दस्य लीलां गृहीतवत्, अतः कृष्णलीलाः प्रगायन्त्यो जाताः यथा स्वरूपं सदानन्दरूपं तथा तल्लीला अपीति तदात्मकत्वं च लीलानां ज्ञापयितुं पुनर्नामग्रहणं कृतम्, अन्यथा 'तत्'पदमेव वदेत् तथा सति तत्सम्बन्धित्वमात्रं प्राप्येत न तूक्तरूपत्वम् अवश्यं वाच्यं चैतद् यतः स्वरूपवियोगे तदतिरिक्तस्य न जीवनहेतुत्वं, ततो हीनत्वात्, ततो यथाकथञ्चिन्महता मानसदुःखेन वासरान् निन्युः यदा पुनस्तच्चित्तं प्रकीर्णे भगवच्चरित्रे विलीनं सद् एकभावं प्राप्स्यति ता पूर्णमनोरथा भविष्यन्ति. इदानीं सर्वा सामग्री विशकलितेति दुःखेन दिननयनम् वासरपदाद् रात्र्यर्थं कथञ्चित् प्राणानां धारणं लक्ष्यते ॥१॥

SRI SUBODHINI: In the verse only the words “Gopis” has been used, to denote that these were the same Gopis, who had participated in the “Mahā Rāsa” dance-circle. In other words, these were the same Gopis, who participated in the Divine Leelas of the Lord as described in the 33rd chapter. On our Lord going away to the forest, what is the state of mind of the Gopis? Describing this, it is said, that the minds of the Gopis got so much immersed in our Lord, that they became incapable of understanding anything else than our Lord! Their minds became so very subtle, that they were able to realize the Divine Leelas of our Lord, through the expansion of their minds in all the sides/spheres! That is why, they began to sing the glories of our Lord, through His Divine Leelas. Like our Lord’s Divine form is eternally blissful (Sadaananda), His Divine Leelas also are eternally blissful in nature. That is why, there is a direct reference to “Shri Krishna Leela” instead of “His Leela” — to denote, that these Divine Leelas were also like our Lord, full of His own eternal bliss. If it is mentioned, that they were only “His Leelas”, then only the relationship of this Leela with that of our Lord is emphasized and not the “eternally blissful” nature of these Divine Leelas. It was also necessary because the Gopi’s “lives” were staying “alive” due to this eternal blissful nature of the Divine Leelas only, especially in view of their “separation” from our Lord! (i.e. these Divine Leelas took the place of our Lord and made them “live” as they have the same eternally blissful nature like our Lord). Everything else than our Lord and His Divine Leelas were considered by them as lower in category. In view of this, the Gopis, while suffering great and intense mental sorrow, led their lives, tolerating and putting up with this

agony — due to their singing of His glories! When the inner mind of the Gopis, getting immersed in the various Divine Leelas of our Lord, will attain one unified “Bhāva” or Bhakthi, then all their mental agonies will be removed, and they will also attain the satisfaction of their innermost yearnings. For now, it will be the days of sorrow, due to the separation from the Lord. Somehow they have to pass the days! In the verse, the word “Vāsara” has been used to denote that in the minds of the Gopis, there was this innermost desire, to meet the Lord, in the night, for which only, they were putting efforts to stay alive!

सर्वोत्तमा हरेर्लीला वेणुनादपुरःसरा।

हेतुः सर्वत्र वाच्येऽर्थे प्रथमेषु निरूप्यते ॥ (१)॥

KĀRIKA 1 Meaning: “The purport of the Gopis’ description as given by them in these verses of “Yugalageetam” is given in three Karikas.”

“Our Lord, has enacted His Supreme Divine Leelas after playing His flute, the reasons for which have been given, in the second verse of each of the pairs of verses and the Divine Leela itself has been described in the first verse of each of the pairs of verses.”

देवस्त्रियस्तथा गावः सरितः पादपा लताः ।

पक्षिणश्च तथा मेघा ब्रह्माद्या गोपिकास्तथा ॥ (२)॥

हरिण्यो देवगन्धर्वा द्विधा च भगवान् हरिः ।

उत्तरेषु निरूप्यन्ते रसज्ञा वेणुवादने ॥ (३)॥

KĀRIKAS 2 and 3 Meaning: “The celestial damsels, the cows, the rivers, the trees, the creepers, the birds, the clouds, Lord Brahma and other celestial deities, the Gopis, the deer (she), the celestials, the Gandharvas and our Lord Sri Hari Himself, who has been described

in two ways, in 2 pairs of verses — All of these are aware of the “bliss” (Rasa) of the sound of the flute of our Lord! This is described in the second verse of each of the pairs of verses.”

जानाति भगवानेव जानात्येव हरिः स्वयम् ।

अतोऽन्ते भगवानुक्तो वारद्वयमनन्यधीः ॥ (४)॥

KĀRIKA 4 Meaning: In the 4th Karika, our Shri Mahāprabhuji clarifies, the true meaning of the last two pairs of verses. “The bliss in reality arises out of the sound of the playing of the flute is known fully only to our Lord. Our Lord Hari only knows this by Himself. In the end, our Lord has been described twice in whom, the intellect of the sincere and totally devoted Bhakthas has been merged.”

अनुभावस्तु नादस्य स्त्रीषु पूर्वमुदीर्यते ।

त्रिविधासु ततः पुंसु ब्रह्मा गोपी तथा मृगी ॥ (५)॥

त्रयोऽत्र त्रिविधाः प्रोक्ताः प्रकीर्णाः सकलाः सुराः ।

सर्व एवानभिज्ञा हि वस्तुसामर्थ्यसंयुताः ॥ (६)॥

एवं वेणुर्द्वादशधा फलतीति निरूपितः ॥ ६½ ॥

KĀRIKAS 5, 6 and 6½ Meaning: “The supernatural effect of the playing of the flute by our Lord happened or affected three types of “women or females”! This is firstly described. Afterwards the effect on the three types of “males” is described. In this description, we come across references to Lord Brahma, the Gopis and the she-deer. These three have been described as three types for each. All the celestial gods have been described together — but these are not in the know of the “bliss” of our Lord’s flute. But due to the supernatural power of the flute-sound itself, these also attained the appropriate results, like others.”

In this way, the flute confers it's results in 12 ways and this is the way, it is described in this Geetam."

[LEKH: Shri Vallabhji Maharaj has written that our Lord has a "two-fold" nature viz. (1) His Divine nature with the 6 Divine qualities like opulence (Aishwaryam) and because of this, our Lord is called and hailed as "Bhagawān". (2) He mitigates and removes the sorrow of His devotees and because of this, He is called and hailed as "Sri Hari".]

Our Lord only has the full knowledge about His own "Rasa" or bliss, which He gave through the playing of His flute. The Gopis suffered intense sorrow, during the day, due to the "separation" from the Lord (as the Lord had gone away to the forest) and the Lord only, removing this sorrow, gives them, His own bliss. Their "sorrow" cannot be removed by anyone else, like the moon etc. Hence, with a view to "bless" His devotees in every way, the Lord manifests Himself. In the "Karika" the word "Yeva" (like this) denotes that, although our Lord was a "boy", He did not have the "ignorance" of a "boy". Our Lord, very harmoniously combined "boyhood" with His Divine wisdom intact! That is why, in the verse, the Lord has been hailed as "Bhagawān" twice. In other words, our Lord will be described, both in the 23rd and the 25th verses, separately.

In this, firstly, the Vraja women are considered as important. Hence the celestial women are considered as first. With a view to describe the power of the playing of the flute by the Lord, over these celestial women, in the first instance, a description of as to how this sound of the flute gets originated, is given in the following verse.

तत्र प्रथमं स्त्रीप्राधान्याद् देवस्त्रियो मुख्या इति तासु वेणुनादप्रभावं

वक्तुं येन प्रकारेण वेणुनाद उत्तिष्ठति तं प्रकारमाहुः वामबाहुकृतवामकपोलं इति.

॥ गोप्यः ऊचुः ॥

वामबाहुकृतवामकपोलो वल्गितभ्रुरधरार्पितवेणुम् ।

कोमलाङ्गुलिभिराश्रितमार्गं गोप्य ईरयति यत्र मुकुन्दः ॥२॥

व्योमयानवनिताः सह सिद्धैर्विस्मितास्तदुपधार्य सलज्जाः ।

काममार्गणसमर्पितचित्ताः कश्मलं ययुरपस्मृतनीव्यः ॥३॥

VERSE 2 Meaning: "Oh Gopis! When our Lord Mukunda, having placed His left cheek on His left shoulder with His eyebrows dancing and keeping His flute on His lower lip, begins to play, with His tender fingers, by filling up the holes of His flute, at that time, the celestial women belonging to the Siddhas seated in their sky-chariots, although they were with their husbands, on hearing this song, played by the Lord, became astonished. They were now subjected to the tormenting arrows of cupid, and coming under his control, having understood the inner-motive (Bhāva) of the Lord's playing of flute, with bashfulness, got infatuated and in this process, they did not even notice that the knot of their waist-clothes had become loose!"

श्रीसुबोधिनी : यत्र मुकुन्दः अधरार्पितवेणुमीरयति तत्र तस्मिन् क्षणे व्योमयानवनिताः कश्मलं ययुरिति सम्बन्धः. वेणुनादः पञ्चधा भवति— मुखस्य परितः समतया उपर्यधश्च धारणेन. तत्र स्त्रीणां कामोद्बोधकः वामपरावृत्तः, स्त्रीणां पुरुषाणां च दक्षिणः, देवानामुच्चैः, अधस्तिरश्चां; समतया सर्वेषामचेतनानां च. तत्र देवस्त्रीणां कामोद्बोधको वामपरावृत्त एवेति तथा निरूप्यते. मानुषभावाद्देवभावो महानिति मानुषनादेन देवस्त्रीणां भ्रमो न भविष्यतीत्याशङ्क्य "तद्भ्रूविजृम्भः परमेष्ठिधिष्यमि"ति वाक्याद् भ्रूविलासं नादे योजितवान्. तदाह वामबाहौ कृतो योजितो वामकपोलो येन, वल्गिता

भूर्यस्येति, भूरत्र दक्षिणा, तथैवाभिनयभावात्, **वल्गिता** उच्चैर्गतियुक्ता. **अधरः** पूर्वं वर्णितः लोभात्मकः तत्र चेत्समर्पितः परमानन्दं न प्रयच्छति, कामेवोद्बोधयति. यतः श्रुत्वापि विरहजनितक्लेशमेव प्राप्नुवन्ति, न तु परमानन्दम्. तत्रापि क्रियाशक्तिः पुष्ट्य चेद् भवेत् तदा लुब्धादपि फल सिध्येत्, तदपि नास्तीत्याह **कोमलाङ्गुलिभिराश्रितो मार्गो** यस्य, आदौ मन्दप्रकारेणैव वेणुनादस्योचितत्वात्. **मार्गास्तस्य रन्ध्राः**, तेषां गाढभावेन निष्पीडने तारो नादो भवति, मध्यभावे मध्यमः, कोमले मन्द इति. **गोप्य** इति सम्बोधनं सर्वानुभवसाक्षिकमेतदिति ज्ञापयितुम्. **ईरणमत्र** वादनम्. प्रयोजनमाह **मुकुन्द** इति, वेणुनादेन शुद्धं चेद् जगत् तदा मोक्षं दास्यामीति.

एवं हितार्थेऽपि वेणुवादने ये मोक्षानधिकारिणः तेषां कामएव जात इत्याहुः **व्योमयानवनिता** इति. **व्योमयानाः** विमानयानाः सर्वे देवयोनयः तेषां **वनिताः**. अधिकारित्वात् स्त्रीत्वाद् भोग्यत्वाच्च न मुक्त्यधिकारिण्यः. **सिद्धैः** सहिता अपि, भगवद्व्यतिरिक्तं सर्वमेव दातुं समर्थाः. स्वयमत्यन्तं गाने निपुणाः. आदौ वेणुनादं श्रुत्वा **विस्मिता** जाताः, ततोऽल्पकामोद्रेके तद्वेणुनादमुपधार्य **सलज्जा** जाताः, भर्तारो ज्ञास्यन्तीति. ततोऽत्यन्तमुद्रेके स्वात्सरक्षार्थं कामेन मरणशङ्कया **काममार्गणेभ्यः समर्पितं चित्तं** याभिस्तादृश्यो जाताः, यथा मारकाय मारणात् पूर्वं स्वयमेव समर्प्यते भीरुभिः. ततः कामेन पीडिताः **कश्मलं मूर्च्छां** ययुः. सा मूर्च्छा अत्यन्तविस्मारिकेत्याह **अपस्मृता नीवी** कटिवस्त्रं याभिरिति. एवं वेणुनादोऽत्यन्तं कामबोधकं इत्यस्माकं मूर्च्छादौ किमाश्चर्यमिति भावः ॥२-३॥

SRI SUBODHINI: When our Lord Mukunda began to play the flute, keeping the same on His lips, at the same time, the celestial women, seated in their sky chariots became unconscious."

The playing of the flute is done in five ways or is of 5 kinds. (1) Towards the right side of the face. (2) Towards the left side. (3) Both the sides. (4) To the upper side of the face and (5) to the lower side of the face. The flute kept tilted towards the left side, inspires love and

attachment on the part of the Gopis to our Lord. The flute, which is tilted towards the right side, inspires love and attachment to our Lord, on both the Gopas and the Gopis. The flute tilted towards the "upper" side inspires love and attachment in the minds of the celestial deities. The flute tilted towards the ground, inspires love and attachment in the minds of animals, birds etc. The flute which is played straight, inspires love and attachment in all beings and in gross objects/materials also for our Lord! In this way, the flute was being played by the Lord and especially His playing the flute, tilted towards the left side, inspires love and attachment in the minds of "women" in general and this is being described. The "Bhāva" or attitude of the celestials is greater and nobler than the "Bhāva" or attitude of the "humans"! That is why, the sounds of music played by a human being will not attract the celestials. With a view to remove this doubt (as the Lord was now in a "human" form) reference is made, in this verse, to "the joining of His dancing eyebrows with the sound of His flute" — which denotes that, as His eyebrows are the seat of Lord Brahma, the Lord joined this along with His sound of the flute (i.e. the sound then became "Divine" and ceased to be "human". This is what is described in this verse.

Our Lord placed His left cheek on His left shoulder and His right side eyebrows raised itself, as though it was "dancing" (going up and down), it went up! We have already referred to the placing of the flute on the lips, which is the symbol of "Lobha" (greed), instead of conferring "Paramaananda" (Supreme bliss), as per the will of our Lord, it confers only "love and attachment" to those, who hear it. Like a "greedy" person, after getting the wealth, symbolizing the Supreme bliss, does

not share his wealth with anyone, but keeps and conserves it only for the sake of fulfillment of his own multiple desires, in the same way, on hearing the sound of the playing of the flute, by the Lord, through His lower lip, symbolizing "greed", they attain only the "sorrow" arising out of "separation" from the Lord. They did not attain the Supreme bliss. But if the "power of action" (KRIYASHAKTHI) of our Lord was to become strong, then they could have attained the Supreme bliss, from even this flute, who was inspiring only "greed". Here, the Lord did not exercise His power of action i.e. if the Lord had played the flute, producing sound of very high decibels, then, perhaps, all of them could have attained the Supreme bliss. But this was also not possible, as the Lord's fingers were very tender and these fingers had kept the holes of the flute covered (so that high sound will not emerge). In the beginning, it is indeed proper, to play the flute with soft sound slowly. By pressing these holes tightly, high sounds can emerge from the flute. By placing the fingers less tightly, medium type of sound will emerge and by pressing the holes very gently, only soft slow sound will emerge.

Oh! Gopis! All of you have heard the playing of this sound through the flute. Thus you experience fully its impact. Hence, keeping you as the "witness" we are describing the same. Our Lord's name has been given as "MUKUNDA" with a view to explain the purpose of this playing of the flute by our Lord. It denotes that the Lord desired, that through the playing of His flute, this entire universe should get purified and He should also give "liberation" to everyone!

Our Lord plays His flute for the welfare of this universe. But those who do not "deserve" to attain

"liberation" do not allow their "minds" to get purified and hence, these "undeserving" persons, get only "desire" in their minds, instead of purity and the resultant grace of our Lord. The wives of the celestials, seated in their sky-chariots were such - "undeserving" persons— and as such, they "deserved" only "desire". These women were along with their husbands, but they were not attached to our Lord. These women were good at singing and in the first instance, on hearing this flute playing, they got astonished, as to how and, who has played such a beautiful music on this earth? When their "desire" got increased, after hearing this sound, they began to listen to this playing of the flute by the Lord, with deeper concentration. This made them understand, that it was our Lord, who was playing this music and due to this, they became bashful. They thought, that their husbands may misunderstand them as their "desire" for the Lord had now got inspired! What and how will they feel and say? But in the end, by thinking, they realized, that this sort of "desire" will only destroy them, and like a coward surrenders only to the person, who has inspired fear, these women also surrendered to the control of "cupid" (Kaamadeva). Through the force of their "desire" they became "unconscious" or "fainted" and in this state, all types of loss of memory took place. None was aware of the actual happenings around. Thus, they could not even realize, that the knots of their waist-garments had become loose and the clothes itself had fallen!

"In this way, the playing of the flute is capable of inspiring "desire" and if we Gopis also "faint", what is there to be wondered at?" — the Gopis thought this way.

The cows also, on listening to the sound of the playing of the flute, attained the same state, which the

celestial women had attained earlier. This is being described in a different way, through the next verse.

गवामपि वेणुनादेन तथा जातमिति वक्तुं प्रकारान्तरेण वेणुरवोद्गममाहुः
हन्त चित्रमिति.

हन्त चित्रमबलाः शृणुतेदं हारहास उरसि स्थिरविद्युत् ।

नन्दसूनुरयमार्तजनानां नर्मदो यर्हि कूजितवेणुः ॥४॥

वृन्दशो ब्रजवृषा मृगगावो वेणुवाद्यहृतचेतस आरात् ।

दन्तदष्टकवला धृतकर्णा निद्रिता लिखितचित्रमिवासन् ॥५॥

VERSES 4 and 5 Meaning: “Alas! You forlorn Gopis. Please listen to this wonder of wonders! When the son of Nandagopa, whose laughter is like the shining golden garland studded with pearls, who is the giver of bliss and comfort to those, who are in distress and in whose chest is the place, where the lightning is stationed, at this time, due to the sound of His playing the flute, the minds of groups of Vraja bulls, deer and cows get attracted, through which, all of them, keeping the half-chewed grass in their own mouth, put up their ears and become dumb-founded, looking as though they are asleep or they are part of a painted picture” (i.e. they stand still and silent due to the power of our Lord’s flute).

श्रीसुबोधिनी : हे अबलाः, इदमाश्चर्यं शृणुत— यर्हि नन्दसूनुः कूजितवेणुः तर्हि वृषा गावो दन्तदष्टकवला निद्रिता आसन्निति सम्बन्धः. कामः पशुषु सजातीयएव, नोत्कृष्टे नापकृष्टे अश्वतरे त्वन्यैव व्यवस्था. हीनेषु महतो रमणार्थं सम्बन्धोऽपि रसाभासजनकः. अतः सम्भोगलक्षणं कामं निराकृत्य पशुष्वत्यावश्यकं भक्ष्यं निरुणद्धि. पूर्वोक्तं वामबाहुकृतवामकपोलत्वमनुवर्तते, तत्रैवावान्तरभेदो वक्तव्यः. हन्तेति खेदे, यत्र गवामपि सर्वक्रियानिवृत्तिः तत्रास्माकं न निवर्तते इति चित्रम्. पूर्वापेक्षयाप्युत्कृष्टं; देवस्त्रियो हि पुरुषोत्तमे कामुक्यो भवन्त्येव, इदं

त्वत्याश्चर्यमिति. अबला इति सम्बोधनं गत्वा दर्शनाभावाय. इदं मया प्रोच्यमानं शृणुत. अत्र गोपिका नवविधाः—गुणातीते प्रकारत्रयमिति कर्मज्ञानभक्तिभिः. वक्तृव्यवस्थैषा. प्रथमा राजस्यः, इयं राजसराजसी. अपेक्षितं पूर्वं सर्वमेवानुवर्तते सर्वत्र आदौ भगवतः स्वरूपं शृणुतेति तं चतुर्धा वर्णयति, हारवद् हासो यस्य, उरसि स्थिरा विद्युद् यस्य, नन्दस्य च सूनुः, आर्तजनानां सर्वेषामेव नर्मदः. तत्र हेतुरयमिति, अन्यथेदानीमग्रे प्रकटो न भवेत्. द्वितीये मुहूर्ते निर्गच्छन्तं वालक्ष्याह. तदा प्रतिमुहूर्तं युगलानि भवन्ति. सन्ध्यासन्ध्यांशयोरन्तरेण द्वादशैव मुहूर्ता इति सोमोत्पत्तौ निर्णयः. अन्येषां हास्यं किमीरितं भवति रज्जुवत्, भगवतस्तु दन्तानां कान्त्या विभक्तो हासः मुक्ताहारवद् भवति, यथा रत्नैर्व्यवहिता मुक्ता इति. अनेन जगतः प्रपञ्चे मोहजनकत्वं स्थिरीकृतम्. स्नेहकलाभिर्माया विभक्तेति श्रुतार्थापत्तिरर्थनिरूपणे मूलं सर्वत्र. यथा दृष्टे नानुपपत्तिः, दृष्टानुसारेणैव सर्वं व्यवस्थाप्यते, “नहि दृष्टे अनुपपन्नं नाम व्याघातादि”ति. लौकिकानामेषा व्यवस्था, सर्वथा दृष्टविरोधो नाङ्गीक्रियत इति. तथा वैदिकानां श्रुतिः. यावतैव बोध्यमानः पदार्थः स्थिरीभवति तावांस्तदनुगुण उच्यत इति सर्वत्रैवैषा व्यवस्था. न केवलं संसारे पुत्राद्यासक्तिमेव स्थिरीकरोति किन्तु धनासक्तिमपीत्याह स्थिरा लक्ष्मीर्यत्रेति. एवं प्रमाणबलनिराकरणार्थं द्वयं विधाय प्रमेयबलनिराकरणार्थं द्वयं कृतवानित्याह यतोऽयमेव नन्दस्य सूनूर्जातः आर्तानां च स्वयमागत्य सुखं प्रयच्छति. परिदृश्यते च तथेति च प्रमाणम्. नहि महानेवं करोति. अतः इदमार्थयम्. एतमेवार्थं प्रकटीकुर्वन् कूजितवेणुर्भवति. अथवा पूर्वापेक्षया अधोवक्त्रलीलया वेणुर्वाद्यते. हारवद्भासो यस्मिन् उरसि, तस्य स्थिरता विभागस्थैर्यं चाश्चर्यम्. श्रीवत्सोऽप्यत्युत्कृष्ट इति शोभार्थं तस्य स्थिरत्ववर्णनम्. तादृशस्य नन्दसूनुत्वे स्नेहो वर्धते, तत्रापि स्वोपकारक इति. कूजितत्वं वादनविशेषधर्मः, सर्वेषामान्तरं प्राणधर्ममप्याकर्षति.

यत्र पशूनामपि प्राणादिधर्महारी तत्रान्येषां किं वक्तव्यमिति पशूनां निरूपयति. एकस्य तथात्वं हेत्वन्तरसिद्धमपि भवेद् अत उक्तं वृन्दश इति, समूहशः, यत्रैव वेणुनादः प्रविष्ट तेषां सर्वेषामित्यर्थः. व्रजस्थिता वृषाः

playing of the flute, attained the same state, which the

ककुद्भिर्नो मत्ताः उत्सृष्टवृषा इव शकटादिनेतारः. ते ब्रजसमीपएव तिष्ठन्तीति ग्राम्यपशूपलक्षणार्थं ब्रजपदम्. मृगा गावश्चारण्ये मिलिता भवन्ति. आरण्या ग्राम्याश्चैवं भवन्तीति ज्ञापनार्थं मृगपदम्. किं बहुना, सर्व एव पशवो वेणुवाद्येन कृत्वा हृतचेतसो भवन्ति. नापि भगवत्समीपगमने समर्थाः किन्तु हृतचेतसो दूरादेव भवन्ति. अनेन वेणुनादस्य स्वाभाविक एवायं धर्मो न तु भगवत्समीपकृत इति. कवलास्तृणरूपाः केवलं दन्तैर्दष्टाः न त्यागे न च भक्षणे समर्थाः. दन्तदंशमात्रेण प्रयत्नो निवृत्त इति नादस्येतरकार्यनिवर्तकत्वमुक्तम्. पूर्वक्रियाया अत्यावश्यकत्वाय कवलपदम्. देवस्त्रीवन्मूर्च्छानिवृत्त्यर्थमाह धृतकर्णा इति, अन्यत् सर्वं परित्यज्य कर्णमेव साधनं धृतवन्तः. ततो बाह्यान्निवृत्ता इत्याह निद्रिता इति. ततो नादेन सर्वतो व्याप्ताः लिखितं गवादीनां चित्रमिव पश्चात्ते जाताः, स्थावरापेक्षयापि स्थिरा जाताः. पूर्वोक्तार्थादधिकोऽर्थ इति चित्रता ॥४-५॥

SRI SUBODHINI: "Oh forlorn Gopis! Please listen to this wonder! When Nandagopa's son plays His flute, the half-chewed grass becomes still in the mouth of bulls and cows, and they get into a state of deep sleep! Usually these animals get "desire" for their kind only and not for either lower or higher species. For horses there is another system. If a person of a higher class gets related to a person of a lower class, it is considered as inappropriate. Hence our Lord, bypassing the need for the fulfillment of their "desires" now made them attain "NIRODHA" through disassociating them (i.e. making them forget) from their food, which is very important for them!

In the second verse, we have already seen, that the "Lord had placed His left cheek on His left shoulder" and this description is continued here also, in a different way.

The word "alas" is used to express their dejection. "Where even the various actions of cows also got stopped but our own activities are being attended to by us

merrily!" This is the wonder! This is wonder of wonders more greater than the "wonder" expressed by them, through the first verse. It is easy to understand the attraction of the celestial women to our Lord, but this sort of total oneness, which they see in the animals, is indeed a most unexpected wonderful occurrence!

They are unable to go to the forest like these animals and look after themselves and get the "Darsan" of the Lord. That is why, they are calling themselves as "helpless" ones. They further say, "Whatever I am going to tell you, please listen".

Here there are 9 types of Gopis, with "attributes" (Gunas) and there are three types of Gopis, who have gone beyond the qualities (Gunātita) through the path of Karma (action), Jnana (spiritual wisdom) and Bhakthi (devotion to our Lord), which pertains to those who sing these pairs of verses.

The first three Gopis are "Rājasik" by nature. The Gopi who sang this verse is "Rajas Rājasi" by nature. These Gopis, firstly, describe the Divine form of our Lord and makes them listen to this and this description is done in four ways. (1) The laughter of our Lord is like a shining necklace or garland. (2) "Lightning" is stationed in the chest of our Lord. (3) This Lord of our's is the son of Nandagopa and (4) He is the one, who makes every distressed being, very happy and joyful. The word "this" (Ayam) is the reason to denote about our Lord i.e. if He was not the Supreme Lord, then He would not have appeared or manifested before us at all! Or this word is used to denote the Lord who had "appeared" to them at a different time. In this "Kalpa" (time) these pairs of verses were sung in each of the "Muhurta" (a measure of time). Between the dawn and the dusk there are only 12

“Muhurtas” and this has been determined in this way, when the “Soma” Rasa was originally produced.

The laughter of others is like a thread or a rope, of a line only, with one Bhāva or nature, but our Lord's laughter, is like a pearl necklace, set among the rubies! Thus there is so much “brilliance” in the laughter of our Lord! In this way, our Lord, infatuates the created beings in this universe, making them attracted to the world of objects/materials, names/forms! This is a well established truth. The Holy scriptures say that “Through His love, His own illusion of Māya functions in a divided way”. In this way, every type of material is being explained at all places. Like we need not require any evidence for something, which we can see very clearly, through our eyes, all these knowledge and thinking about all these materials are also made through actual perception. As it has been said, “that which is seen actually is not to be doubted. Otherwise worldly conduct will get shattered”. This is an universally accepted system and this is applicable to the followers of Vedas who consider the “Vedas” as the evidence! It is considered as complimentary to the saying of the Vedas, when objects are understood clearly through perception and realization. This is the same way the followers of Vedas also adopt or consider as applicable to them.

In this world, for those, who are attached to their children etc. it is not that the Lord, through His laughter, makes their mind get attached to Himself (by removing the former attachment) but those who are very passionately attached to their “wealth”, our Lord removes this “attachment” also and makes them get “attached” to Himself. This is referred to through the words, used in the verse, viz. “The lightning which is stationed in His chest” — meaning: Goddess Laxmi also stays there stationary and without any wavering! (usually Goddess Laxmi is known

as "chanchala" wavering like the lightning).

Thus, with a view to "cross" the power of the "Pramāṇa" (evidence = scriptures), in the verse, the words "garland like laughter" and "stationary lightning" have been given and after this, two "actions" are shown by Gopis, which will overcome the power of "Prameya" (viz. our beloved Lord).

The "Lord" Himself has become the son of Nandagopa and will confer bliss and comfort, to those who are suffering, by coming Himself. Here also, we are seeing the same thing, and this is exactly as it is said in the scriptures. Mahātmās cannot act like this, as our Lord is able to do. This is the aspect for wonder! In fact the Lord is only making this factor clear, through His playing of the flute.

The Lord also plays His flute, by making His face downwards and due to this, He gives such a "Darsan" that His chest gets illumined by the pearl necklace like laughter of His face! This is another wonder — it's stability and division or gap in His smile! Our Lord's "Srivatsa" sign (Goddess Laxmi) is also very brilliant. Hence for the brilliance and splendour of this "sign" it's stability is described. This "Lord of the Universe" has now become the son of Nandagopa and very naturally one gets extra-ordinary love and affection to our Lord, due to this. That too, the Lord confers only benefits and help on everyone! Is there anything more to ask for? This Lord attracts the "very Prāṇa or vital force" of everyone. One kind of playing the flute is "cooing". When this flute's "cooing" attracts the quality of "vital Prāṇa" of the cows, then what is there to be told about others getting attracted? Only to show this, the "attraction" of the animals is being described. If this "attraction" was to happen to one person,

at an odd place, the same can be understood. But when it happens to the entire "animal world" or "groups of animals", then the same is wonderful indeed! Wherever this sound of the flute entered, there, the same state of deep "attraction" prevailed. The bulls at Vraja are with big humps and are proud and very jumpy and full of strength and they can be tied to carts (and made to carry enormous weight). They always stayed near Vraja only and the word "Vraja" is used in this verse to denote all the animals from here. Other animals and cows get mixed up in the forest. The word "animal" has been used to denote that all types of "animals" attained this state of "attraction", due to the hearing of the playing of the flute of our Lord. Each and every type of animal now got their "mind attracted and stolen away" by our Lord. Of course, they could not go near to our Lord, when He played the flute. They stood far away, but having lost their heart and soul to our Lord after hearing His flute!

The natural quality of this flute's sound is such, that it can by itself attract one's mind. It was not the factor of nearness to our Lord, which made them feel attracted. What is the result of this "stealing" of their mind? It is said, that the grass in the mouth of these animals had been chewed only by their teeth and, now, on their mind being "stolen" they were prevented either from swallowing it or spitting it out? This half-chewed grass remained, then and there only, due to the hearing of this sound of the flute of our Lord. The mouth was seen open but nothing more happened i.e. no other movement took place! These animals had chewed them only half and it was necessary to chew them fully before swallowing it. Like the celestial women had got "fainted" these animals did not faint but, they got the desire of giving up all other activities and

concentrated on the sound of our Lord's flute only by raising their ears! Through hearing our Lord's flute playing, all their "outside" actions ended, and they now looked, as if they were in deep sleep. When the Lord's sound pervaded their entire body, they looked like a painted picture! They became as though more "inanimate" than any other inanimate object! When the effect of our Lord's flute on these animals themselves was so far-reaching is there anything to wonder at the effect of our Lord's flute-playing on others? The purport of this is that, the effect on these animals was "special" and that is why it is termed as "wonderful".

[Shri Gosainji Prabhu Vittaleswara, has said in his TIPPANI that when one develops love and devotion to our Lord, then the power of "Māya" or "illusion" flees away with all its manifestations. This is the scriptural prescription i.e. what is emphasized in our Holy Vedas and others. Conversely when this "Māya" or the illusion power of our Lord is effective i.e. making the souls get deeply established in worldly and material pursuits, then the love and devotion to our Lord does not remain. But our Lord, here, with His own loving grace, ensured both viz. attachment to the world and pure devotion to our Lord, to remain together! Hence those in Vraja, who loved our Lord with sincere devotion had their "world" (i.e. their worldly lives) infatuated in this "material" world. This is also a great wonder! And one feels very unhappy referring to this factor. That is why the verse contains the word of dejection "alas"! When the devotees see those, who are loving to our Lord and attached to Him, being attached to the "world" also, then they do get a little unhappy. But this "attachment" to the world was caused by our Lord only. Why? If He had not inspired this "infatuation" to

the “world” in these persons at Vraja, then these devotees, out of their love for our Lord, would give up and renounce everything and quickly reach our Lord — this quick “merger” will not give our Lord, the opportunity to enact His Divine Leelas, with them, in this world, so that the generations to come will remember and glorify our Lord, by remembering our Lord’s Divine Leelas and attain NIRODHA. That is why our Lord inspired, in this entire Vraja, this “two-fold” attachment!

Both “lighting” and “Goddess Laxmi” (wealth) are both “wavering” (Chanchal) and this word “lightning” has been used to denote “wealth”. Our Lord has kept this type of “wavering lightning” in His chest, as “stationary and stable”. This is done by our Lord to attract those, who are attached to this world, to Himself and His love and care. It is also a great wonder, that the Lord has made the “infatuating” worldly affairs of this world as His own — with a purpose to shower His grace!]

Through the playing of the flute by our Lord many other “inanimate” objects like the rivers also got the desire to serve our Lord. This is explained in the next verse.

वेणुनादेन नदीनामतिजडानामपि स्पृहा जायत इति वक्तुं पुनर्वेणुनादं वर्णयन्ति बर्हिण इति.

बर्हिणः स्तबकधातुपलाशैर्बद्धमल्लपरिबर्हिविडम्बः ।

कर्हिचित् सबल आलि सगोपैर्गाः समाह्वयति यत्र मुकुन्दः॥६॥

तर्हि भग्नगतयःसरितो वै तत्पदाम्बुजरजोऽनिलनीतम् ।

स्पृहयतीर्वयमिवाबहुपुण्याः प्रेमवेपितभुजाः स्तिमितापः ॥७॥

VERSES 6 and 7 Meaning: “Oh friend! At another time, when our Lord Mukunda, having adorned Himself

like a wrestler with a bunch of peacock feathers, unguents and leaves, along with His brother Balabhadra, Gopas and the Gopis, calls out to the cows, through the playing of His flute, then the rivers, inspired by the wind, fervently desire to have the blessings from the "dust" of our Lord's Holy lotus like feet! The rivers become slow in their flow. But, being of less blessedness, like us, they are unable to attain the "dust" of our Lord's lotus feet. They are able only, through their love, to wave their hands, in the form of their waves, and become "still" by stopping their flow and course!"

श्रीसुबोधिनी : आवेशो देववेशश्च पूर्वं निरूपितौ, लीलावेशोऽधुना निरूप्यते. निरन्तरक्रिया हि नदीनां, चेतनानां तु निद्रामूर्च्छादौ क्रियानिवृत्तिरपि दृष्टा, नदीनां तु न कदापि निवर्तते इति, तत्रापि महतीनाम्. बन्धोऽपि न तासां भवति. सापि वेणुनादेन निवृत्ता. बर्हिणो मयूरस्य स्तबकाः गुच्छकाः पिच्छगुच्छानि धातवो गैरिकादयः पत्राणि च. धातूनां वा पत्राकारेण लेखाः, कमलपत्राण्यपि आकारार्थं बध्यन्त इति. तैः कृत्वा मल्लानां परिबर्हः अलङ्करणं वेश इति यावत्. स्वयं स्तबकादिभिः बद्धो योऽयं मल्लपरिबर्हः तं विडम्बयति. विडम्बो वा बद्धः. अस्वाभाविकं विडम्बनमेव भवति नटमल्लवत्. अनेनायं नादो नृत्योपयोग्येव निरूपितः. ते क्रियाशक्तिरुद्रता नादस्था निरूपिता नदीनामाकर्षे हेतुर्भवति. कर्हिचिदिति यदोत्साहः क्रियाशक्तौ. अतएव सबलः बलभद्रसहितः. आलीति सम्बोधनं गोप्यतयायमर्थो निरूपितो; अप्रतारणार्थं च. प्रायेणैषा तदा दर्शनार्थं गतवती स्नानादिव्याजेन. एवं सामग्रीं विधाय सोऽस्माकं भोक्ता वस्तुतो वा जातो वा, तादृशो गोपैः सहितः. अनेनात्र वैकुण्ठस्थितलीला सूचिता, अत्रापि लक्ष्मीरस्माभिः सहिता रात्रौ - गोपैः सहिता दिवसे तिष्ठतीति. अतएव सम्बोधनं रहस्यसूचकम्. तदा गाः समाह्वयति, वेणुनादेनैव, प्रकरणित्वाद्. "वेणुनाह्वयती"त्यग्रे वक्ष्यति. वेणुतुल्यतया निरूपणार्थं वा वेणोरग्रहणम्. गवामाह्वाने हेतुः मुकुन्द इति, मोक्षो हि ताभ्यो देय इति स्वतस्तासां साधनाभावादाकार्यं प्रयच्छति, स्वरसं वा तत्र स्थापयितुम्. उद्रता क्रियाशक्तिर्महदेव कर्म करोतीति गवामाकारणमुक्तम्.

तत्र योगार्थं ज्ञात्वा नद्योऽपि नित्यं गच्छन्तीति ताः स्थगिता जाता इत्याह तर्हीति. तत्क्षणमेव भग्नगतयो जाताः. नहि भगवदाज्ञा केनाप्युल्लङ्घ्या भवति. सरित इति प्रवाहैकस्वभावत्वं निरूपितम्. तासां वैष्णवत्वकामना. तासां हि समुद्रोऽधिपतिः. यथा भगवान् पतिर्भूयात् तदर्थं तत्पदाम्बुजरजः स्पृहयतीर्जाताः. स्पृहयन्त्यः रजसः सम्बन्धार्थमुपायमाह अनिलनीतमिति, अनिलेन वायुना स्वार्थं नीतम्. तेन सह प्रत्यासत्तिः जलार्थी सः. भगवदीया एव भगवत्सम्बन्धं प्राप्नुवन्तीति रजःकामनादूराभिप्राया. कामएव अत्रोद्देश्यो देवतात्वान्नदीनाम्. अतएवाग्रे कालिन्दी तथा भविष्यति. इदानीं तथाभावे भाग्यं नास्तीत्याह अबहुपुण्या इति, न बहु पुण्यं यासां, यथाशीघ्रमेव गोरूपत्वं, गोपालरूपत्वं दिवसे, रात्रौ स्त्रीरूपत्वमिति, पुण्यैर्विना समीहितार्थसिद्ध्यभावात्. कथं ज्ञायते तासामेवंभाव इति तत्राह वयमिवेति, यथा वयम् अबहुपुण्याः, अन्यथा दिवसे गावो गोपा वा भवेम. अतः स्वदृष्टानतेन ज्ञायते— स्पृहामेव कुर्वन्ति, न तु तासां कार्यं सिध्यतीति. किञ्च तासां सात्त्विकभावादपि हृद्गतो भावो लक्ष्यत इत्याहुः प्रेमवेपितभुजा इति, प्रेम्णैव भुजानां वेपनं न तु वायुवशात्. अतो विरहसन्तापयुक्ता इव लक्ष्यन्ते. किञ्च स्तम्भोऽपि जात इत्याहुः स्तिमिताप इति, स्तिमिताः स्तम्भा आपो यासाम्. एवं रजोभेदास्त्रिविधा निरूपिताः ॥६-७॥

SRI SUBODHINI: The description of “inspiration or ingress” into the minds of everyone at Vraja and the effect on the celestials, due to the playing of the flute by our Lord has been made in the first instance. Now the “inspiration and ingress” (effect) caused by His own Divine Leelas is being explained. The rivers always flow and move on their course. Only in “animate” beings, factors like sleep, fainting etc. occur, through which, all their “actions” get stopped. But as the rivers always flow, their “action” never can get stopped and “big and vast” rivers constantly move and flow and their course can never be stopped. But now the wonder of wonders took place.

Their "Gati" or "flow" got stopped, after hearing the sound of flute playing by our Lord!

Our Lord was seen wearing a bunch of peacock feathers, several unguents like ochre and various types of leaves on His Divine body (like the lotus leaves or embellishments resembling "leaves"). Our Lord was thus fully dressed up and looked like a wrestler! The Lord wears like this, following the dress outfit and the "peacock-bunch" dress, usually worn by the wrestlers! Or imitating one! Although it was inappropriate or out of tune to dress up like a wrestler in a play! This "dancing dress" is useful for dancing and now a description of the "sound" also is being done, as it is useful for "dancing". The word "sometimes" is used to denote the mood of our Lord, when He gets inspired by His own power of action (KRIYASHAKTHI). That is why our Lord is described to be with His strong brother Shri Balabhadra. But this aspect is to be kept a secret.

This Gopi, who chants this verse, might have gone to take bath and that is why the reference is made to the effect of the flute-playing of our Lord on the "rivers". Dressed up in this manner, the Lord who is the "enjoyer" of the Gopis and vice versa is "sometimes" only seen, with the Gopis (as it is now). Due to this, the indication given by the Gopi is that, the Lord is playing or enacting His Divine Leela of Sri Vaikuntam here now! Here also Goddess Laxmi is present with our Lord, during the nights and she is also present with the Lord, along with the cowherd boys, during the day. Thus, this is a secret to be protected and this is denoted by the addressing of "Aali" (oh friend).

Later the Lord calls out to the cows through the

playing of the flute. Here only "calling them" is told and not "through His flute-playing He was calling them". The reason for this is, that our Lord called out to them, through His own voice, resembling the sound of His flute-playing! Our Lord is Lord Mukunda, who is calling out to the cows (Mukunda = Mukum (Mukhtim) dadati iti Mukundaha = He who grants liberation). He has decided to give "liberation" to all! But the cows do not have any "means" (spiritual efforts) to attain this "liberation". So our Lord calls out to them by Himself and through His grace and compassion confers on them the blessing of "liberation". Or the Lord wanted to establish His own bliss in them. That is why, He called out to them. The word "Go" pertain both to the "cows" and the "rivers" as both move about endlessly. Our Lord calls out to them and both of them stopped immediately! As no one can move away, once the Lord has called them! The word "Sarita" has been used to denote the constant moving nature of the rivers. These rivers now desired to become ideal "Vaishnava" devotees! The husband of the rivers is the ocean and hence the rivers constantly flow towards the ocean. They now decided, that they should make our Lord their "husband" and for this, they have to attain the "dust" of His lotus like feet. So they stopped from flowing. But how can they get or attain this "dust" of our Lord's Holy feet? There is no way to get this for them, except through one! The wind, which raises the dust of our Lord's feet, (for fulfilling its own self-interests), and which has the desire for water, if both of them meet and get related, then the rivers will attain this "dust" of our Lord's feet in this way! Only those, who really belong to our Lord or blessed by Him (Bhagawadiya) can get related to our Lord and this "grace of belonging to our Lord" happens only through the

“dust” of our Lord’s Holy feet. That is why, the rivers got the desire for the “dust” of our Lord’s feet – to become “belonging to Him and to become accepted by Him”! The rivers were also “divine” in character and they also got “desire” to be with the Lord and serve Him! We will see later, that the river Yamuna (Kaalindi) also will become “most loving” to our Lord! But now, at the present moment, she will not get this “luck” (Bhāgya). The “Punya” (good deeds) of our Lord’s grace has not yet been attained by this river as of now. Such luck – that this river becomes the Gopas and the cows during the day very quickly and becomes Gopis during the night will come later! As desires as per one’s own mind cannot be fulfilled without gathered “Punya” or meritorious good deeds! But the rivers had this one desire only. How can this be known? The Gopis give us the reply. “Like we have understood about ourselves! If we had gathered enormous amount of meritorious deeds (Punya), then we could have ourselves become, during the day, as cows or the Gopas and in the night as our Lord’s Laxmis! Like our own “Punya” is not enough, the rivers also have the same fate. Thus despite big desires, they are unable to attain the fulfillment of their desires!

From their “Sātwik” attitude also, we can understand their “hearts’ desire”. Through this “Sātwik” attitude, they have developed intense love for our Lord and their “hands” are seen wavering and trembling. This trembling has not been caused by the force of the wind. This is caused by their “sorrow” – of being away and separate from our Lord. The “water” in the river also, has got stopped still. In this way, the triad-nature of the “Rājasi” Gopis has been described.

In the next 3 verses, the Gopis describe the impact on the creepers, birds and the clouds, which are “Sātwika” by nature. In the same way a description of our Lord’s various different Divine forms, appropriately taken (manifested) for the purpose of enacting His Divine Leelas and His “sound” (Naada) is being done. These creepers, birds and clouds, after hearing the playing of the flute, became very much dèvoted and loving to our Lord. In the first instance, the creepers and the trees in Brindavan are Vaishnava devotees and they instantaneously got the inspiration of love and devotion to our Lord, no sooner they heard His flute call! Hence for these (viz the creepers and the trees) the Lord had to play His flute in a different way! Due to this, the Lord’s form also is being described as being different, to suit the needs of the situation. This description should, of course, conform to the rules and nature of true devotion (Bhakthi) to our Lord, the worldly requirements and also fulfill the Vedic injunctions. Hence, as per the nature and in accordance with the requirements of Bhakthi (devotion), the description is done, through the next pair of verses.

सत्त्वभेदान् निरूपयितुं भगवन्तमपि तथा वर्णयन्ति अनुचरैरिति त्रिभिः.
लताविहङ्गममेघाः सात्त्विकाः, एते वेणुनादेन भक्तिपूर्णा जाताः. तत्र प्रथमं
वृन्दावनस्था लतास्तरवश्च वैष्णवाः वेणुनादेन उद्गतप्रेमरसा जाता इति
तदर्थं प्रकारान्तरेण वेणुनादमाह. तदर्थं प्रकारान्तरेण भगवानपि वर्णनीयः. स
च भक्त्यनुसारेण लोकवेदानुसारेण च वर्णनीयः. तत्र भक्त्यनुसारेण प्रथममाह.

अनुचरैः समनुवर्णितवीर्य आदिपूरूष इवाचलभूतिः ।

वनचरो गिरितटेषु चरन्तीर्वेणुनाह्वयति गाः स यदा हि ॥८॥

वनलतास्तरव आत्मनि विष्णुं व्यञ्जयन्त्य इव पुष्पफलाढ्याः ।

प्रणतभारविटपा मधुधाराः प्रेमहृष्टतनवः ससृजुः स्म ॥९॥

VERSES 8 and 9 Meaning: “Whose valour has been gloriously described by His companions (Sevaks), who is endowed with Goddess Laxmi like Lord Sri Nārāyana, and who is going around in this forest — when our Lord, of this Divine exalted nature, calls out, through the sound of His playing the flute, the cows, who were grazing on the mountain slopes, then the creepers and the trees of this forest, with a view to manifest our Lord Vishnu, who was stationed in them, brilliantly bring forth their countless fruits and flowers, through which, the branches of the trees get bowed down due to their weight. Out of intense love for our Lord, they now begin to shower streams of honey as a result of attaining thrill and horripilation”.

श्रीसुबोधिनी : अनुचरैः सेवकैर्गोपैः सम्यगनुवर्णितानि वीर्याणि यस्य, आदिपुरुष इव पुरुषोत्तम इव च अनुचरैर्वदैः सम्यक् सर्वोत्तमत्वेन वर्णितानि जगत्कर्तृत्वादीनि वीर्याणि यस्य. लोकानुसारेण माहात्म्यमाह सर्वोत्कृष्टं आदिपुरुष इवाचलभूतिरिति, अचला विभूतिर्लक्ष्मीर्यस्य. अनुचरैः सर्वैरेव देवादिभिस्तथोक्तः. लौकिकाः स्वव्यवहार्यत्वात् पुरुषोत्तमतुल्यतामेवाहुः. अतो दृष्टान्तभावः. भिन्नतया वर्णनायां हेतुमाह वनचर इति, वृन्दावनचरः सात्त्विकभावापन्नः सत्त्वभूमौ प्रतिष्ठत इति. गिरितटेषु गिरिप्रान्तेषु चरन्तीः विषमस्थानात् समदेशे पशुहिते स्वयं तत्रत्यो भूत्वा समाह्वयति, लौकिकत्वाभावाय वेणुनैवाह्वयति. वेणुद्वारा तत्र प्रविष्ट इति अग्रिमचरित्रेण ज्ञायते. अन्यथा वृक्षाणां तथात्वं न स्यात्. स इति येषु वनप्रदेशेषु रेमे, यदैवाह्वयत्, तदैव मधुधाराः ससृजुः स्मेति सम्बन्धः. (हि!) युक्तश्चायमर्थः, अन्यथा वेणुनादाभिज्ञता तत्र च स्वनामसङ्केतो न स्यात्. अतस्तद्द्वारा भगवान् प्रविष्ट इत्यग्रेऽपि तथात्वं युक्तमेव.

वनस्था लताः अस्मन्निकटे भगवांश्चरति स्वकीयांश्चाकारयतीति ज्ञात्वा तेषां भोगसिद्ध्यर्थं स्वस्मिन् विद्यमानमानन्दं प्रकटितवत्यः. तथा तरवश्च. यथा स्त्रियः पुरुषाश्च भगवदीयाः भगवति भगवदीयेषु च समागतेषु आनन्दयुक्ता भवन्ति, भोगार्थं स्वकीयं च प्रयच्छन्ति, तद्वदेतेऽपि. नन्वयं धर्मो जङ्गमानां,

न स्थावराणामिति चेत्, तत्राह आत्मनि विष्णुं व्यञ्जयन्त्य इति. चेतनेष्वेव भगवतः क्रियाज्ञानशक्त्योराविर्भावः. सच्चिदानन्दरूपता च क्रमेणाविर्भवति. एतत् सर्वं भगवति निविष्टे भवति, सोऽपि निविष्टश्चेत् प्रकटीभवति तदैवं युज्यत इति ते वृक्षादयः पञ्चधर्मयुक्ताः आत्मनि विष्णुं व्यञ्जयन्त्य इव ज्ञाताः. तत्र प्रथमं क्रियाशक्त्याविर्भावमाह पुष्पफलाढ्या इति. यत्र हि भगवान् निविशते तत्रावान्तरफलं परमफलं च भवति, अतः कार्याद् व्यञ्जयन्त्य इव जाताः. पुष्पाण्यवान्तरफलरूपाणि, परमफलानि तु फलानि, तैः सर्वैराढ्या जाताः. भगवदर्थं सदाधिक्यमाह प्रणतभारविटपा इति. भारेणापि नमनं सम्भवतीति तन्निरासायादौ प्रणतत्वमुक्तं, प्रकर्षेण नताः भारेण विटपाः शाखा येषाम्. प्रेमहृष्टतनव इति चिदुत्कर्षो ज्ञानरूपो निरूपितः. भक्ताएव हि प्रेम्णा हृष्टरोमाश्चा भवन्ति. (पूर्वमहरितानामपि तदा हरितत्वं, पूर्वस्मात् स्थौल्यं प्रत्यवयवमुच्छूनत्वं प्रभाविशेषश्चात्र प्रेमहृष्टतनुत्वम्, अपरं च, वेणुनादनिष्ठसुधास्वादवत्यः स्वामिन्य इति तद्धर्मं परिचिन्वन्ति ताएवेति तदुक्तावन्यविचाराक्षमत्वं युक्ततरमिति नाधिकं लेखनीयमत्र.) मधुधाराः स्वस्मिन् विद्यमानानन्दं भगवदर्थं बहिः प्रकटितवत्यः. एतत्सर्वपरिज्ञानमेव ज्ञानशक्तिः ॥८-९॥

SRI SUBODHINI: The Vedas have described the glorious "Veerya" (valour) of our Lord, as the primordial Shri Purushottama, to have created this universe and other functions. In the same way, (as per the Vedas) the companions of our Lord (the Gopas), who were following Him, begin to sing the glories of our Lord's Divine Leelas. As per the "worldly" standards too, this Gopi says, that our Lord is most exalted as our Lord has, in His chest, Goddess Laxmi, who becomes contented and "stable" (although she doesn't stay in one place for a long time). The "wealth" referred to, in this verse, is our Divine mother Goddess Laxmi only. Those who have followed our Lord, such as the celestial deities, have also described our Lord in this way only. To enable the Lord to get

related to this world, reference here is made only to His "equal" nature with Shri Purushottama (the Supreme Lord) and reference to our Lord as "Shri Purushottama Himself" has been avoided (although our Lord, in reality, is Shri Purushottama only). Hence, He is always compared to, by way of an example, to Shri Purushottama only, when reference is made to Him, as the son of Nandagopa. This "difference" between the two (i.e. as Shri Purushottama and as the son of Nandagopa) is due to the reason that Shri Purushottama only has now come down to this forest and has become "the one who is moving around the forest" with devotees of our Lord, who are Sātṛwik in nature and on the mother earth, who has become "Sātṛwik. Thus the Lord, who is always established in "Satwa" was now moving in this Holy Sātṛwik Brindavan forest. But we should not treat this as a "worldly" activity — as in fact, our Lord, through the playing of His flute was indeed, calling out to the cows, who were grazing on the slopes of the mountains, to come down into the plains. The Lord has entered there through the sound of His flute — this will be described in the later part of the Divine Leela. If the Lord had not entered through this sound of flute in this forest, the trees would not have behaved in the manner, as being described ahead — that they were able to feel the presence of Lord Vishnu in themselves! It was in these forests, consisting of these "very" trees, that the Lord, had earlier enacted His Divine Leelas. Hence no sooner, the sound of our Lord's flute reached them, they began to shower streams of honey. This is indeed in order, that otherwise the trees will not be able to recognize this playing of the "sound" of our Lord's flute or the fact that the Lord was calling out to them by their names! Hence, it is certain, that our

Lord has entered into this forest, with the flute's "sound" and later also, such types of situations will be described.

The creepers in the forest, realized that our Lord was moving about very near to them and also calling out to them. With a view to offer our Lord something, which He can consume as "Bhoga" (Prasad) they, at first, began to express their joy. The trees also did likewise. Like true devotees of our Lord, who belong to Him only (Bhagawadiya), become very joyful and blissful when our Lord or His true devotees go near to them, and also offer to our Lord or to His devotees, whatever one has with a view to please and honour them, in the same way, the trees also did the same honour. If someone says that this "action" can be done only by "moving" beings and not by "immovable" beings, the answer is given by our Shri Mahāprabhuji by quoting from the verse "these creepers and trees had realized that Lord Vishnu has entered and dwelt with them". Usually only in the "conscient" beings only, there is the manifestation of our Lord's "power of action" (KRIYASHAKTHI) and the "power of knowledge" (Jnanashakthi) and gradually, afterwards, they can also become and attain our Lord's inherent Divine form of Sat-Chit-Aananda (truth-consciousness-bliss). All this happens only, when the Lord blesses the devotee with His own entry into the devotee and then manifests Himself. These trees and others got the 5 qualities from our Lord and became "deserving" to exhibit and manifest Lord Vishnu Himself.

[This is a direct reference to the verse no. 32 of chapter 22 of this canto, when the Lord praises the trees due to their generous attitude. He says, "These trees, please look at them, as they live for others' sake only.

They protect all of us from wind, rain, heat and cold while bearing their effect, patiently, by themselves".]

Firstly, the Gopi explains the effect of the manifestation of our Lord's "power of action" (Kriyashakthi) through the words "countless fruits and flowers". Wherever our Lord's "sound" goes (i.e. our Lord enters) there is the manifestation of "the primary and the supplementary" results (Phalam). They found out the "cause" for this, from the "result". The flowers are "supplementary" result and the "fruits" are the primary Phalam or result. Now, the trees got full with flowers and fruits. For the sake of our Lord, all these trees had humility and love for our Lord and this is seen, through the words in this verse, "bowed down due to the weight of fruits and flowers". "Weighed down" or "bowing" can take place due to "sheer weight" also, but "bowing down with respect" cannot take place with sheer "weight or burden" only. The trees were bowing down with deep humility and in honour of our Lord, as their branches were very heavy with fruits and flowers. Their "bodies", due to their love for our Lord, were seen with great joy and bliss. This shows the glory of their "consciousness" as the "knowledge about our Lord" can lead to the glory and joy in the "consciousness" i.e. in one's self! (Only the Lord can create this bliss and joy, which are different from all other "pleasures" which one experiences through one's "senses", and which are temporary in nature). True devotees of our Lord, due to their love for our Lord, always experience bliss (happiness) and thrill (horripilation). (In the first instance these trees were not green with leaves at all, but later this happened. Some of them became large and fat and all their branches became healthy and large. They got the "shining" and "brilliance" of this "grace" of our Lord!

Due to all this, in their bodies, joy and bliss began to be seen. The second factor is that, in the sound of our Lord's flute, there is His "nectar or ambrosia" (SUDHA) whose "taste" is known only to the Gopis, and hence only the Gopis can enquire, find and explain about this "nectar" of our Lord's flute (as no one else is capable of doing this as no one else knows about this except the Gopis!) The streams of honey is the symbol of the "Divine bliss", which one has, inherent in oneself and now the trees, with a view to make our Lord happy exhibited it outside! This awareness of the "nectar" within and its expression to please the Lord is due to their power of knowledge (Jnana Shakthi), which was blessed on them by our Lord's playing the flute!

The birds also got overwhelmed with the flute playing by our Lord. With a view to show this, the Gopis are describing the form of the sound of the flute, which is useful to them. These birds although were sages and seers (they had not become sages through these songs etc.) by their natural inherent "Bhāva" or attitude, they could become, through the eyes of the world, of the "opposite nature" (i.e. not as sages and seers). Hence, through the Lord's Divine form and the sound of the playing of His flute, their "Seva or service" is proved and established, through the next verse.

पक्षिणामपि वेणुनादकार्यं जातमिति तत्रोपयोगिरूपं वेणुनादं च वर्णयन्ति दर्शनीयतिलक इति. यद्यपि पक्षिणो मुनयः, न तेषां गीतादिना भगवद्भावो भवति किन्तु स्वभावतएव, तथापि लोकदृष्ट्या कदाचिदन्यथाबुद्धिर्भवेत् अतो रूपनादाभ्यां तेषां भजनसिद्धिर्निरूप्यते. तत्र रूपं वर्णयति दर्शनीयतिलक इति.

दर्शनीयतिलको वनमाला-दिव्यगन्धतुलसी-मधुमत्तैः ।

अलिकुलैरलघुगीतमभीष्टमाद्रियन् यर्हि कूजितवेणुः ॥१०॥

सरसि सारसहंसविहङ्गाश्चारुगीतहृतचेतस एत्य ।

हरिमुपासत ते यतचित्ता हन्त मीलितदृशो धृतमौनाः ॥११॥

VERSES 10 and 11 Meaning: “The crest jewel of all the “handsome” (beautiful) persons, our Lord, when He plays His flute, closely following and honouring the loud singing of the bees, which are intoxicated from the nectar of the tulasi leaves forming part of our Lord’s “Vanamāla” garland and having the Divine fragrance, at that time, in the lakes, birds such as swan, cranes and other birds getting infatuated, in their minds, due to this very beautiful flute sound, came there, near to our Lord, closed their eyes and observing silence, disciplining their mind, began to render Seva or service to our Lord.”

श्रीसुबोधिनी : दर्शनीयानां मध्ये तिलकरूपोऽतिसुन्दरः. पक्षिणश्च रूपप्रधानाः रूपभेदविदः. किञ्च यो वेणुनादः स स्वहितकारी स्वकीयानामपराधमपि न मन्यते. तदाह वनमाला-दिव्यगन्धतुलसी-मधुमत्तैः अलिकुलैः कृतमलघुगीतमपि आद्रियन् आदरं कुर्वन्नेव कूजितवेणुर्यतः. यथैव भ्रमरा झङ्कारं कुर्वन्ति तथैव तन्नादमनुकुर्वन्नेव अनुरणनवदेव वेणुनादं करोति. पक्षिणां मध्ये अलयो हीना निकृष्टश्च. तेषामपि कुलानि समूहाः नानाविधजातिभेदाः. तैरप्यलघु यथा भवति तथा गीतम्. तस्याप्यादरं कुर्वन्. तत्राप्यलयो मत्ताः. मदोऽपि येनानुचितः, नहि तुलसी पुष्पान्तरवन्मादहेतुः. तत्रापि दिव्यगन्धा. तत्रापि भगवद्वनमालागता. तेषामप्यादरं चेत् कुर्यात्, तदा सरोवरादिषु ये सरसा रसिकाः क्षीरनीरविवेकिनश्च तेषामादरं कथं न कुर्यादिति! वनमालायाः या दिव्यगन्धतुलसी तस्या मकरन्देन मत्तैः. किञ्च आदरोऽपि भ्रमराणां यथाभीष्टं भवति तथा. वनमालायां समागतान् भ्रमरान्न दूरीकरोति किन्तु ते यथा नोपद्रुता भवन्ति तथैवादरं करोति. अतो यद्द्वौ आदरं कुर्वन्नेव कूजितवेणुः तदैव सरसि विद्यमानाः जलवासिनः सारसाः सरसानां भक्तानां सम्बन्धिनो, हंसाः क्षीरनीरविवेकिनः ते च विहङ्गा उत्कृष्टगतियुक्ताः. पुरुषापेक्षया ते पुनर्भगवद्भजनाधिकारिण इति

तान् विशिनष्टि चारुगीतहृतचेतस इति, चारु यथा भवति निःकामार्थं भगवद्गीतेनैव हृतं वशीकृतं चित्तं येषाम्. तदपि भजनं भक्तिमार्गानुसारेण न तु स्थानस्थितानामन्तर्यामिरूपे ज्ञानरूपे वा, तदाह एत्य आगत्य हरिम् उप समीपे सेवमाना जाताः. यतस्ते भगवदुक्ता मुनयः. भजने भ्रमराद्विशेषमाह यतचित्ता इति, यतं नियतं चित्तं येषां, चित्तनैयत्येन भगवद्भजनं मुख्यं न तु विक्षिप्तचित्ततया. किञ्च हन्त इति हर्षे, एतद्भाग्यमेतेषामेव भवतीति. बहिर्व्यापाररहिता भजने सर्वोत्तमाः. बहिर्व्यापारेषु च नेत्रे वाक् च नियम्याः. यस्यैतद्द्वयं नियतं— वाक् नान्यं वदति चक्षुश्च नान्यत् पश्यति, तदाह मीलितदृशो धृतमौना इति. मीलिता दृग् येषाम्. धृतं मौनं व्रतं यैः. साम्प्रतमेते नादपराः, अतो दृष्ट्या अन्यचित्तता भविष्यतीति नेत्रनिमीलनम्. एवमेतेषां भाग्यं सात्त्विकत्वान्निरूपितवत्यः.

(अथवा. दर्शनीयतिलक इति, इदमत्राकृतम्. अतिरसिका एते मुनयः स्वस्य पुरुषत्वे लीलायामनुपयोगं मत्वा, पक्षीभूय, विविधस्वकूजनैर्भगवतो भक्तानां च रसोद्दीपनं कुर्वन्तः, स्वकृतार्थतां मन्वानाः, शब्दमेवाधिक-मभीष्टमन्यन्ते. अतः शब्दप्रधान-कीर्तिरूप-वनमालाधर्माणामेव अत्र उपयोग उच्यते. “यथा वृक्षस्य सम्पुष्पितस्य दूराद्गन्धो वात्येवं पुण्यस्य कर्मणो दूराद्गन्धो वाती”ति श्रुत्या कीर्तेर्गन्धसाम्येन निरूपणं कृतम्. वनमालायाः कीर्तिरूपत्वात् तन्निरूपकाणि गीतान्यावश्यकानि. तानि च तद्रसास्वादं विना न सम्भवन्त्यतो गुणातीतभक्तिरूप-वक्ष्यमाणरूप-गन्धवती तुलसी, तन्मध्वत्यलौकिकभक्तिरसात्मकमितरविस्मारकम्. अतोऽतिमत्ताः स्वदेहाद्यनु-सन्धानरहिता ईश्वरधर्माननुसन्धाना अपीति तन्निकटएव अलघु गायन्ति. वस्तुतस्त्विदमेव महत्तमं समाराधनं प्रभोरलिभिः क्रियते. अतएव प्रभोरभित इष्टं तदेव गीतम्. अपरं च ‘चार्वार्दिपदानि विहाय तत्र भवनार्थकप्रत्ययवत्पदोक्त्या भगवद्वनमालास्थ-तुलसीगन्धस्य दिविभवत्वस्य बाधितत्वादग्रे स्वामिनीषु व्रजदेवीत्वस्य वक्ष्यमाणत्वाद् दिवुधातोः क्रीडावाचकत्वाच्च स्वामिनीभिः सह क्रीडाजनितोऽयं गन्ध इति समभिख्याहारादवगम्यते. एतेन यथा दिविभवोऽर्थो नेतरलोकस्थजनविषयः तथायमन्तरङ्गतमलीला-प्रपञ्चस्थभक्तैकगम्य इति ध्वन्यते. अतएव प्रभोरपि

भावोद्बोधस्तेनासीदिति ज्ञापनाय कूजनमुक्तम् किञ्च वनमालास्थपुष्प-
मध्वनुक्त्वा तुलस्याएव तद्यदुक्तं— “दयितगन्धतुलस्या” इति वाक्याद्, “बाहुं
प्रियांस” इत्युपक्रम्य “तुलसिकालिकुलैर्मदान्धैरन्वीयमान” इति वाक्याच्च
—तद्गन्धमध्वादिस्वरूपं प्रभुरेव वेत्तीति नान्यगम्यः स विशेषः.
तद्भोक्तारोऽलयोऽपि न साधारणाः किन्त्वितरेभ्यो विजातीया अत्युत्तमा इति
ज्ञापनार्थमेव कुलपदमुक्तम्. अतएवालिपदमुक्तम्, ‘अलं’शब्दो हि पूर्णतावाची
तथ च तद्धानलिरित्यत्रोच्यते. रसो न लीयते न नश्यति यत्रयेन वा
सोऽलिरित्युच्यते. यद्यप्यत्र दीर्घः सम्भवति तथापि “दशहूतो ह वै नामैषः.
तं वा एतं दशहूतं सन्तं ‘दशहोते’त्याचक्षते परोक्षेण परोक्षप्रिया इव हि
देवा” इति श्रुतिन्यायेन “परोक्षं च मम प्रियमि”ति भगवद्वाक्याच्च स्वप्रियार्थस्य
गोपनं प्रभोः प्रियमिति ज्ञायते. प्रकृते च स्वान्तरङ्गरसपोषकता एतेषु गोप्येति
परोक्षेण ह्रस्वान्तं पदं प्रभुः प्रकटितवान्. एवं सत्येत एवालयोऽन्ये तु
भ्रमराएव. क्वचिदेतेष्वपि अन्यनामप्रयोगः तात्पर्यविशेषेणेति ज्ञेयम्. तारत्वं
बहुत्वं चानुक्त्वा लघुत्वाभावएव य उक्तस्तेन तद्गीतरसभरं वोढुं नान्यः
शक्तः प्रभुं विनेति ज्ञाप्यते. महत्त्वे इयत्ता नास्त्येवेत्यपि ज्ञापनाय तथोक्तिः.
एवं सति तदादरं कथं न कुर्यात्! यहीति पदात् तद्गीतरसपानपरवशः
चिरंतूष्णीमेव तिष्ठति, कदाचित्त्रसभरेणैव कूजिवेणुर्भवतीति ज्ञाप्यते. अग्रे
गीतोक्त्या पूर्वं तद्गीतोद्बुद्धभावेन स्वप्रियाणां भावोद्बोधनाय तथैवाकरोत्.
ततो यदा पूर्णरसोऽभूत् तदा जगाविति ज्ञाप्यते. अतिसुन्दरत्वनिरूपणे
तिलकत्वोक्त्या तद्यथा भाग्यस्थाने भाले तिष्ठति तथेदमपि स्वरूपं
परमभाग्यवर्ताष्वेव तिष्ठतीति ध्वन्यते. अत्र कर्मधारयो ज्ञेयः, स्वामिनीनां
हृदि प्रियातिरिक्ते दर्शनीयत्वास्फूर्तेः. अत्र यद्यप्युभयं मुख्यं, तथापि नादे
विशेषो निरूप्यते. अन्यथा मीलितदृक्त्वं नोच्येत. तत्र हेतुः सरसि विद्यमानैरेव
तैर्वेणुगीतं श्रुतम्. तच्च चारुत्वेन मनोहरणैकस्वभावम्. अतो नादाधीनाएव
निकटे समागताः. आदावेव नादहेतुभूतस्वरूपसौन्दर्यनिरूपणान्नादरसएव
स्वरूपरसमप्यनुभवन्तीति ज्ञाप्यते. इदमप्यतिचित्रं यन्मतानां गीतानुरणनरूपेण
गीतेन यतचित्तत्वं सर्वेन्द्रियवृत्तिनिरोधश्चेति. एतेषामियं गीतरसपानदशेत्येवं-
रूपतैवोपपद्यतेऽपि, एतज्जन्यत्वेनैतदुत्तरकालीनत्वान्नादस्य. अलिकुलानामपि

तुलसीगन्धमधुपानदशा पक्षितुल्यैव, पश्चात्तत्स्वभाववशादुक्तरूपत्वं परमिति ज्ञायते. मुनित्वात् पक्षिणामग्रेऽप्यन्तरेव निरन्तरमेतद्रसमग्नतैवेति न मत्ततोक्ता. अथवा प्रभुरसस्वभावादनुक्तसिद्धैवाग्निमा सेति नोक्ता. तदैतेषामप्यलिकुलवद्दशा भविष्यति. वस्तुतस्तु उक्तरूपरसमत्तालिकुलालघुगीतम् अभीष्टत्वेन अतिचित्तनैयत्येनैवानुभवन् प्रभुर्वेणुकूजनगाने करोतीति तच्छ्रवणे पक्षिणामपि तथात्वमेवोचिततरमावश्यकत्वादिति युक्तमुत्पश्यामः. तथाप्यादौ स्वरूपसौन्दर्यमेवोक्तमिति स्वस्य तद्दिदृक्षातिभरेण पक्षिणां तत्प्राप्तिदशायां तत्प्रतिबन्धस्मरणेन कश्चित् खेदोऽभूदिति हन्तेत्युक्तम्) ॥१०-११॥

SRI SUBODHINI: Our Lord is the “most beautiful” among all the “beautiful” things/persons/objects! Among birds, their “form” or the body is considered as very significant. In this way, these are able to clearly differentiate between various forms. “This flute-playing by our Lord is very useful for us” — so thought these birds, as our Lord never takes seriously the wrong doings of “His own people” (SWAKIYA) i.e. His devotees. How come? The Gopis explaining this say that, imbibing the “nectar” from the divinely fragrant tulasi “Vanamāla” (garland) of our Lord, the bees began to sing, in a very loud voice. Our Lord honouring this “singing” played His flute, closely following the same “notes” which were being sung by these bees in a loud voice! He followed, through His flute the same song! Among “birds”, the bee is considered as of a “low” category and is usually condemned. Because of its meeting with all types of other groups of bees, these bees were also singing in a very loud sound, through lack of discrimination. Our Lord honoured this “loud sound” also! That too when these bees were singing totally in an intoxicated state! This “intoxication” is indeed, not appropriate, as the tulasi is not like other flowers, which can cause “intoxication.” As it’s fragrance is divine in nature and she was now adorning the

Vanamāla of our Lord. Even then, our Lord is honouring these bees with His closely following their song! The swans, who can identify or separate milk from water, and who were staying in the lakes, who by this quality had the capacity to clearly see the difference between the “good” and the “bad” (GUNA AND DOSHA), also came to be honored by our Lord. Our Lord is honoring the bees also, as per their desire, the bees who were in an “intoxicated” state due to imbibing the nectar of the tulasi’s fragrance. These bees come and sit on the Vanamāla garland of our Lord and the Lord never puts effort to remove them from His garland. Our Lord is so very gracious, that He honors the bees in such a way, that the bees do not get hurt or get pain. Honouring like this, when the Lord plays the flute, the swans, who were sitting near the lakes and the cranes, who are called as “Sarasa” — meaning that the name of these birds is associated with the devotees of our Lord (Sarasa) and fast-moving (beautiful gait) are deeply affected (by this sound). These birds, in comparison to men, deserve more to worship our Lord. Hence their inner minds were fully attracted and stolen away through the song played by our Lord. This “attraction” has taken place, on the part of these birds, without any desire or motive on their part! Why? As their “devotion” was in accordance, fully, with the path of Bhakthi or devotion. Their devotion or Seva was not based on contemplation of “the inner-controller” — our Lord (through Yoga) or through the path of Jnana or knowledge. With a view to clearly emphasize their devotion as Bhakthi, it is very clearly stated here, that these birds came near to our Lord and began to do Seva or service to Him. Why? As our Lord had told, that these birds are noble sages and seers. They are attracted to our

Lord, with loving service and their glory is being explained by this Gopi. Their inner mind is disciplined and under control. Only through a controlled mind, one can render proper service or Seva to our Lord. This is very important. When someone does Seva or service, through an undisciplined “running” mind (i.e. without any control) then this “Seva or service” is not effective, and will not confer the desired result and neither the “Seva” will be performed properly. The word “Ah” (Hanta) used by the Gopi is to denote her joy and bliss at this! “Such a great luck is reserved only for these birds only, who have stopped all their outside activities and hence these birds are the best of those, who do Seva to our Lord”. These birds had closed their eyes and shut their mouths, so that they are not forced to participate in “outside” activities! As such the “mouths” could not speak anything nor the “eyes” would see anything else. Now, these birds are totally under the captivating power of the sound of our Lord’s flute. They have attained the highest purity of “pure Satwa” and due to this, they got this “fortune” (Bhāgya) as a graceful blessing from our Lord. Thus Gopis have described them in this way.

[Shri Gosainji Prabhu Vittaleswars has made these comments on this verse.

Or in this group, the “Bhāva” or attitude of being “Rasikas” (having the Divine bliss) has been expressed by these sages, in the form of these birds. They saw that, being men, they would not be able to participate in His Divine Leelas. So they became birds, by making several kinds of their cooing and other types of sounds, and began to inspire “bliss” among the devotees and in the Lord. They were now fully satisfied, thinking that their main “goal” has been achieved and treated the “sound”

made by the flute of the Lord, as very dear to themselves. Due to this reason only, here, the qualities of the Vanamāla garland have been used, as it symbolizes our Lord's "fame" (Keerthi), having the "sound of flute" as it's important factor. The scriptures say, that like the fragrance of the flower-laden trees goes far and wide, in the same way, the fragrance of fame, due to good deeds also goes far and wide i.e. good deeds are always well-known and those, who do good deeds become famous. In this "fame" is compared to "fragrance". Our Lord's Vanamāla symbolizes "fame" (Keerthi) and it is necessary to have people who will sing it's glory. These songs are sung only, when someone has tasted the "bliss" of our Lord. The tulasi is symbolizing "Bhakti" of our Lord and is beyond the three Gunas (GUNAATITA). She has a Divine fragrance with her. It's sweet Rasa or nectar, as it is supernaturally blissful, is capable of making everyone forget all other types of "Rasas". Hence the bees, intoxicated through imbibing this extraordinary bliss, forgetting their bodies, and not being careful about their propriety (of how to behave, when you are very near to the Lord of the universe) began to sing in a loud voice, very near to our Lord's Holy presence. In reality this only consists of the highest of all the "worship", which one can hope to do for our Lord and our Lord has given this "blessing" to these bees! Hence, whatever was desired by our Lord, the same songs were sung by these bees also. Here, instead of using the words "beautiful fragrance" (Chārugandha) the words "Divine fragrance" (Divyagandha) have been used. The literal meaning of this is "the fragrance which is usually seen in heaven or originates there". But here there is a problem. This "Divine fragrance" has come from the sacred tulasi in the Vanamāla

worn by the Lord, and this tulasi is not from the heavens. Then what is the correct meaning of these words "Divyagandha" (Divine fragrance). In fact, very soon, the Gopis will be called as "Vrajadevi" or Goddesses of Vraja and the root "Divi" is also known to mean "Leelas". Hence, this "Divine fragrance" is due to and caused by the Divine Leelas, which the Lord enacted with the Gopis! In this way the "Divine nature" of this "fragrance" cannot be easily understood by this world and the ordinary people. This can be understood only by those devotees, who have been permitted by our Lord to enter into His realm of "secret and intimate Divine Leelas" (ANTARANGA LEELAS). Thus "cooing" has been referred to, to indicate, that the Lord was also inspired to have this "bliss" due to this Divine fragrance!

There is also another point. The "nectar" or honey of the flowers of the Vanamāla garland has not been referred to, but the fragrance of the tulasi has been indicated in the verse. But as seen earlier, our Lord only knows the real nature of this "fragrance" and the "nectar". No one else can know their nature fully. This is what is indicated by the absence of any reference. These bees, who imbibe this "nectar" are also not ordinary! They are different from the other bees, a class by themselves and are considered as the "best" and this is denoted by the word "KULA" — of good lineage! The word "Ali" also is used. The word "Alam" denotes "Poornata" or "totality" i.e. he who is "full" or "total" (all encompassing) is known as "Ali". Or where the "bliss" does not get "merged" or "exhausted", the word "Ali" is used to denote this. Thus here the word "Ali" should have been used. The scriptures say the following, as to how the Gods like to keep Divine factors as "secret". Our Shri

Mahāprabhuji has given two references from the scriptures. (1) although the correct way of calling it is "Dasahuta" but it is called as "Dasa hota" and this is done for keeping it as secret". (2) our Lord's words "I also like the hidden (the unseeable)". [(1) Brihadāranyaka Upanishad 4.4.2. (2) Bhāgawatam XI.21.35.] From this, we can realize, that our Lord is always happy to keep His "Divinity" and glory as a secret (i.e. He is humble, although being the Lord of the universe). Here, He desired to keep it a secret especially His blessing of their inner minds and their spiritual growth through His grace. Hence these "bees" were called as "Ali" and all others are called as "bees" (Bhramara). But if these bees were called through their other names, sometimes, then we should remember, that there is a special reason or purpose for the same. These bees were not singing much and in harmonious notes and the words in the verse denotes that except for our Lord, no one else can bear the burden of these songs! The word used here "ALAGHU" denotes that the "humming" was loud and big and not soft or mild. The Gopis have indicated the greatness of the songs sung by the bees and the Lord Himself did not refrain from honouring them for this!

In this verse, the word "when" (YERHI) has been used to denote, that the Lord Himself gets lost in His playing the flute and stands silent for a long time and starts again to play the flute due to the bliss of His own Divine self. Later, the word "song" (Gīta) comes in the words used "Charu gīta" (beautiful song). Hence our Lord, inspired by the rise of "bliss" in Him, caused by the songs of the bees, began to play the flute, with a view to awaken the same "bliss" in the Gopis also. This goes to prove that, when the rise of bliss gets full or

completed, then our Lord played His flute. Our Lord is extremely beautiful. To denote this, in this verse, the words "Tilak" has been used viz. Tilak is used between the eyebrows, which is considered as the place of luck or Bhāgyam. In the same way, this Divine form of our Lord has been attained by the very fortunate and lucky Gopis of Vraja. As per the "Karmadharaya compound" used here, the correct meaning is "our Lord is both most beautiful and also the "Tilaka". Why? In the hearts of the Gopis, there is no other object or person more handsome or beautiful, than our Lord Himself!

Here both the "form" and "sound" are important. But the "sound" here is given more importance. If this was not so, the birds would not have sat closing their eyes! The reason for this is that, only the birds stationed in the lakes, heard this sound of our Lord's flute. This song was so very beautiful and as it contained only one single "Bhāva" or attitude (of love of our Lord) and this was it's capacity and nature to steal the minds of those, who hear it! Hence, captivated by the flute playing by the Lord only, these birds came near to our Lord, due to the reason of this "sound". We have already described the beautiful nature of our Lord's Divine form in the first instance. Hence in the "bliss" of the "sound" itself, the "bliss" of His "Divine form", took place! Both were experienced together. This is also a most wonderful thing, that the Lord, accompanied the songs of the intoxicated bees by playing the songs in His flute, and through this He "stole" away the inner minds of these birds and making all their senses attain "NIRODHA" in Him! This state was attained through imbibing the "bliss" of the songs played by the Lord. This playing the flute is different from the songs sung by the bees and was played by the Lord, after

the bees had sung their songs. The state, which the bees attained after imbibing the nectar of the fragrance of the tulasi is also the same as that of these birds. But, the bees got intoxicated, due to the nature of the "nectar" as it was very powerful. These birds were, indeed, sages and seers and even later, we will find that these birds have the capacity, in their inner minds, to be quietly remain merged in this "bliss" and experience the same, at all times. That is why their "intoxication" is not referred to or alluded. On the contrary, it is proved, that due to the nature of the "bliss" of our Lord only, these birds got the capacity to merge themselves in the "bliss" of our Lord. By themselves, they could not attain this, although this is not told in explicit terms. Why? Then these birds also will get intoxicated like the bees.

In reality, the Lord immensely loved to hear the intoxicated bees sing, as they were inspired by the "bliss" of the Divine form of our Lord, described here. Hence our Lord, keeping His mind, under His control, heard their songs, and again after listening to them, played, in a complementary way and sang the song. On listening to this playing of the flute, it was necessary for the birds also to keep control over their own minds. But they also got intoxicated with it, as there was no other way to avoid this. But the Gopis have used the word "alas" (Hanta) to show that they became unhappy at the "behaviour or action" of the birds. The birds were eager to see the Divine form of the Lord at the beginning, yet they "closed their eyes" although they were very near to our Lord. Did they lose a golden opportunity? The Gopis felt sorrow due to this.]

The clouds are always helpful to everyone. The inspiration of "Bhāva" in the clouds, on hearing the playing of flute by our Lord is being explained by the next verse.

मेघः सर्वहितकारी, तस्यापि वेणुनादजनितभावमाह पूर्ववत् सहबल इति द्वाभ्याम्.

सहबलः स्रगवतंसविलासः सानुषु क्षितिभृतो व्रजदेव्यः।
हर्षयन् यर्हि वेणुरवेण जातहर्ष उपरम्भति विश्वम् ॥१२॥

महदतिक्रमणशङ्कितचेता मन्दमन्दमनुगर्जति मेघः ।

सुहृदमभ्यवर्षत्सुमनोभिश्छायया च विदधत्प्रतपत्रम् ॥१३॥

VERSES 12 and 13 Meaning: "Oh! Goddesses of Vraja! When Our Lord, adorned with a bunch of flowers, in His ears, looking brilliant, accompanied by Shri Balarāma, roaming on the peaks of the mountains, very blissful and happy with Himself, with a view to make this universe blissful fills up this universe, with the sound of His flute, at this time, the clouds, afraid of transgressing the courtesies due to Mahātmās, do not move forward and do not inspire any loud thunder at all. The clouds very softly slowly thunder, along with the flute playing by our Lord (following Him as a beautiful complementary accompaniment) and provides a cool shadow for our Lord, who is his friend, by becoming an umbrella! The clouds serve the Lord, with a shower of very subtle rain drops, acting as soft flowers."

श्रीसुबोधिनी : हे व्रजदेव्यो गोप्यो व्रजदेवतारूपाः, अनेन विश्वासो भविष्यतीति निरूपितम्. यर्हि वेणुरवेण विश्वमुपरम्भति पूरयति तर्हि महदतिक्रमेण शङ्कितचेताः सुहृदं भगवन्तमभ्यवर्षत् स्वदेहछायया च आतपत्रं विदधत् जातः. तद्वा कुर्वन् अभ्यवर्षत्, अयं नादो महाबलयुक्तो विश्वगतान् सर्वानेव धर्मान् दूरीकृत्य स्वयमेव पूर्णः. तदाभासरूपोऽपि मेघो धूमादिसमूहात्मा विश्वं भगवतैव कृतार्थीभूतमिति स्वयमुपचरितार्थोऽपि स्वजन्मसाफल्याय भगवन्तमेव ववर्षः. तत्र यादृशेन वेणुनादेनैतद्भवति तादृशकर्तारं भगवन्तं वर्णयति विशेषणचतुष्टयेन. अन्यथा उपरम्भणमर्थवादरूपं

स्यात्. तत्र क्रियाशक्तिः सम्पूर्णोति वक्तुं सहबलो बलभद्रसहित इति उक्तं, सृष्टिकरणक्रियापेक्षयापीयं महती क्रियेति ज्ञापयितुम्. **रूपो योऽयमवतंसः** कर्णाभरणं तत्र विलासो यस्येति लीला निरूपिता. माला कीर्तिमयी, दश दिशः श्रोत्रं, कीर्तिर्दिक्षु पूरिता यया सा भवत्येव सर्वोत्तमा. भगवत्कीर्तिप्रतिपादकं वा भागवतादिशास्त्रं सर्ववेदेष्वभरणरूपं तत्र विलासयुक्ता तत्प्रतिपादिका च. एवं क्रियायाः स्वरूपतो गुणतश्च माहात्म्यं निरूपितम्. तस्याः सहकारिण्या इच्छाया माहात्म्यमाह स्वयं जातहर्षः सर्वमेव च हर्षयन्निति. एवं वेणुनादस्य कारणभूतक्रियोत्कर्षमुक्त्वा देशतोऽप्युत्कर्षमाह क्षितिभूतः सानुष्विति, सर्वाधारभूतां पृथिवीं ये बिभ्रति, तेषामप्युच्चस्थानेषु स नादो जायते इति कथं न विश्वं पूरयेत्! रवः अनुरणनमतिगम्भीरं उपरम्भति नादेन पूरयतीति मेघादप्यधिका क्रिया निरूपिता. तदैव मेघो महतो वासुदेवस्य उपरि गच्छन् भगवदतिक्रमणे शङ्कितचित्तो भूत्वा उपर्येव तिष्ठन् अग्रे गमनार्थमुद्यतः नीलमेघश्यामं विश्वजीवनं भगवन्तं स्वमित्रं ज्ञात्वा सुहृदमभ्यवर्षत्सुमनोभिः पुष्परूपैः स्वबिन्दुभिः. अर्थात् पुष्पैः पूजितवान्. न केवलं पूजामेव कृतवान् किन्तु राज्यमपि दत्त्वानित्याह आतपत्रं दधदिति. न केवलं राज्यमेव दत्तवान् किन्तु आत्मनिवेदनमपि कृतवानित्याह छायायेति. सूर्ये अधःस्थिते उपरिस्थितेन न छाया भवतीति पृथक् छायानिर्देशः ॥१२-१३॥

SRI SUBODHINI: “Oh Gopis! Who symbolized the forms of Goddesses of Vraja!” Here the Gopis have been addressed as “Goddesses” due to three reasons. Firstly these were the same Gopis, who had participated in the “Rāsa Leela” enacted by our Lord. Secondly they are full of sincere faith in our Lord and hence, they will have the necessary faith and trust in these events about our Lord’s flute play and it’s effect on this universe — that our Lord has filled up this universe with His flute playing. (i.e. He has made the universe “full and total” with His flute-playing) and through this, they should also have sincere faith and trust in our Lord’s Divine Leelas.

When our Lord fills up this universe with the sounds of His flute playing, fearing transgression of our Lord and His friends, who were accompanying Him, the clouds, began to shower subtle soft droplets of rain on their friend, our Lord Shri Krishna and others. The clouds made, using their own bodies, a comfortable umbrella for our Lord, with a view to shield our Lord from the heat. In this way, they rendered their service or Seva to our Lord.

The sound of our Lord's flute is invested with enormous powers and strength. It now removes all other qualities and attitudes of this universe and fills up the space by itself. The clouds thought "My work and duty is to mitigate the heat and to provide a cool atmosphere for all to enjoy and this task has now been completed by the Lord Himself with His flute playing. Hence, as I am made of smoke, water, light and air, I would like my life to be blessed and fulfilled through serving our Lord by showering on Him, my flower like rain droplets."

The Gopis are describing this. As this event has been caused by the sound of the flute-playing of the Lord, the Gopis are now describing the Lord Himself and His form (as He had played the flute). If the Lord did not have in Him, very special qualities and virtues, then, telling the glory of the flute-playing and its effect on this universe will be "false-praising". Hence, they are describing four special qualities of our Lord with a view to prove His exalted Divine greatness.

(1) "SAHABALAHA" – ALONG WITH SHRI BALARĀMA: Our Lord has manifested here His entire and full "power of action" (KRIYASHAKTHI) and that is why "accompanied by Shri Balarāma" is told. Our Lord

has brought His elder brother Shri Balarāma with Him as He symbolizes our Lord's power of action. This power of our Lord is the one, which creates this universe. But, this present "action", the Lord wants to show, is greater than the action of creation itself! And that is why, He has brought along Shri Balarāma also with Him.

(2) "SRAGAVATAM SA VILASAHA" – BRILLIANT WITH THE BUNCH OF FLOWERS IN HIS EARS:

Our Lord has adorned Himself, in His ears, with the bunch of flowers, as a garland. The purport of this "action" of our Lord is that He has, through this Leela, enveloped all the sides of the universe, with His "fame" symbolized by this garland. This Leela is our Lord's "highest and best" Leela – the reason being that due to this Leela, His fame got spread on all the sides of this universe. The Mahā Bhāgawata Purāna and others are considered as the "ornaments" for the Vedas and other Holy scriptures, as they describe the "fame and glory" of our Lord. These scriptures are filled up with the Divine Leelas enacted by our Lord and they describe, in detail, our Lord's Divine Leelas. In this way, the Gopis have described the Divine nature and form of our Lord's "power of action" and His glory and "Mahātmyam", through a description of His "Gunas" or qualities.

(3) "JAATAHARSHAHA": HAVING BECOME VERY HAPPY: Without a personal desire and will no task can be done. Hence, our Lord's "accomplice" viz. His "desire and will" are being described. Our Lord becoming "happy" inspires His desire or will. Hence our Lord became, at first, very joyful, and then, began to make all others happy with His own joy. In this way, through this, the Gopis have described the reason for His flute playing

as His "will and desire" and it's excellence and greatness. (Of His desire and will).

(4) "KSHITI BRUTAHA SAANUSHU: ON THE PEAKS OF THE MOUNTAINS IN THIS EARTH:

Through this, the place, where this Divine Leela was enacted by our Lord is being explained. The glory of the place, where this Leela is enacted is also unique. This earth is the basis for everything and everyone. The Lord, who upholds this earth as His own, now makes the sound of His flute playing travel to the peaks of the mountains and this reference also denotes, that the entire universe was filled up with the sound of the playing of the flute by our Lord!

Here, instead of using the word "Naada" (sound) the word "Kha" (roar) has been used, to denote that this sound of the flute was very "thundering and roaring" (very loud) and in this way, due to it's very strong nature, became capable of filling up in the entire universe. Hence this performs a greater task, than the one performed by the clouds.

When the clouds saw this stupendous task performed by the sound of our Lord's playing His flute, they stopped then and there, where He was situated i.e. over the head of our Lord! They did not cross over our Lord's head, fearing that this "act" on their part will be a discourtesy and transgression of our Lord. The clouds thought, "I should not transgress our Lord, as it will be useless. My work of redeeming the heat and providing coolness to this world, has been already completed by our Lord. Due to this "cooperation" in the fulfillment of my own duties, the Lord has become my friend. I am also of the blue colour like our Lord. Let me now shower my

flower like droplets of rain on our Lord, who is the beloved of this entire universe, and in this way, let me serve my Lord with my own flowers. Let me also provide the regal umbrella for my Lord (to denote that the clouds have given to the Lord the "kingship" also). Not only this, let me offer myself fully to Him by coming low, keeping the sun higher than me, so that the Lord will enjoy the cool shade and get protected from the heat". The word "Chayaya" (shadows) denotes this, as it is separately mentioned.

The influence of our Lord's flute playing affected three types of our Lord's best devotees, who were "deserving" e.g. the "Jnanis" got a doubt in their mind, the Gopis who symbolized the Vedas got infatuated and the people who lived in the forest, renounced everything. The Gopis now describe the "tasks" completed by the "flute" and our Lord Himself, in three pairs of verses. The doubts which occurred to the universal teacher Lord Brahma and others are being described, through the next verses.

उत्तमांस्त्रिविधान् वक्तुं तेषामपि वेणुनादेन किञ्चिद् जातमिति वक्तुं
वेणुनादं वर्णयति भगवन्तंच, विविधगोपचरणेष्विति युग्मत्रयेण. सन्देहो
मोहः सर्वपरित्यागश्च ज्ञानिनां श्रुतीनामरण्यवासिनां वेणुनादेन कृतः. तत्र ये
विश्वगुरवो ब्रह्मादयस्तेषामपि सन्देहार्थं भगवतो वेणुनादं वर्णयति विविधेति.

विविधगोपचरणेषु विदग्धो वेणुवाद्य उरुधा निजशिक्षाः ।

तव सुतः सति यदाधरबिम्बे दत्तवेणुरनयत् स्वरजातीः ॥१४॥

सवनशस्तदुपधार्य सुरेशाः शक्रशर्वपरमेष्ठिपुरोगाः ।

कवय आनतकन्धरचित्ताः कश्मलं ययुरनिश्चिततत्त्वाः ॥१५॥

VERSES 14 and 15 Meaning: "Oh Yasodha! When your son, who is adept in the various games played by the Gopas, keeping His flute in His lips, shining red like

the sun, sings His own newly innovated tunes in countless ways, then Indra, Lord Siva, Lord Brahma and other celestial gods, lower their head and inner-mind, with respect to our Lord, towards the side, from where this flute-playing sound is coming and listen to this sound. Although these celestial gods are also adepts in the art of music, yet unable to understand the real nature or difference of this flute-playing of our Lord, they remain supremely happy."

श्रीसुबोधिनी : लोके जायमानो अलौकिकप्रकारः सन्देहमुत्पादयति. ननु न तद्रूपमीश्वरे यत्र वेदे श्रुतमस्तीति सर्वविद्यास्थानानां ब्रह्मा अभिज्ञ इति कथं तस्यसन्देह इत्याशङ्क्याह वेणुवाद्य उरुधा निजशिक्षा इति, सुषिरभेदो वेणुः. तस्यापि प्रकारः शास्त्रे निरूपिताः. ते ब्रह्मणा ज्ञायन्ते. एते तु प्रकाराः उरुधानेकधा निजशिक्षाः निजेनैव शिक्षा शिक्षणम् अभिव्यक्तिप्रकारा यासु. अनेन नादब्रह्म नित्यमिति निरूपितम्. तत्र क्रियाशक्तिः साधनमिति तस्य लौकिकत्वे कथं नादो अलौकिको भविष्यतीत्याशङ्क्य तस्याप्यलौकिकत्वायाह विविधेषु गोपचरणेषु गोपानां सञ्चारविशेषेषु विदग्ध इति— गोपसञ्चारं न वेदोक्ताः किन्तु लौकिकाः ब्रह्माण्डान्तरस्थिता अपि भवन्ति. ते न लोकेऽन्यत्र प्रसिद्धाः नापि वेदे. भगवांस्तु सर्वत्रैव विदग्धो - अतोऽयं ब्रह्मा यं प्रकारं न जानाति तमेव प्रकारं कृतवान्. ननु ब्रह्मसृष्ट्यावाविर्भूतः कथं ब्रह्मणोऽप्यज्ञातं करोतीति चेत्, तत्राह तव सुत इति, यशोदां प्रति वदन्ति स्त्रीमण्डले समागताम्. अतएवात्र न कामादिवार्ता, किन्तु अनिषद्भव उत्कर्षो निरूपितः. यथा तव पुत्रोऽपि सन् तव मनसाप्याकलयितुमशक्यं करोति, तथा ब्रह्मणोऽपि ब्रह्माण्डे जातः. सतीति सम्बोधनं विश्वासार्थम्. अज्ञाने हेतुमाहुः अधरबिम्बे दत्तवेणुरिति, लोभात्मकोऽधर इति पूर्वमुक्तम्, अतो न लोके प्रसिद्धः, तस्य रसो भगवता न दत्त इति. तत्रापि बिम्बरूपः सूर्यवत् प्रकाशकः. न हि प्रकाश्याः प्रकाशकस्वरूपं विदुः. तत्र च स वेणुः स्थापितः ततोऽप्युत्तमत्वख्यापनाय. स्वरजातीः षड्जादिस्वरजातिभेदान् अनयत् नूतनत्वेनोत्पादितवान् यर्हि, तदा तत्परिज्ञानार्थं त्रिगुणप्रधाना अपि देवाः कालत्रयेऽपि समागत्य. सोऽपि कालः आधिदैविक इति ख्यापयितुं सवनपदम्.

तं वेणुनादं सवनश उपधार्य, शक्रः सात्त्विकः शर्वस्तामसः परमेष्ठी राजस इति ते पुरोगमा येषां देवानाम्, सर्व एव देवास्त्रिगुणात्मका भवन्ति. कवयो निपुणा अपि नादे. इन्द्रो हि त्रैलोक्याधिपतिः सर्वदा नादपरः शर्वस्तु नादशास्त्रकर्ता. परमेष्ठी तयोरपि गुरुः, अतएव परमेष्ठिपदम्. तेषामन्यचित्तताभावायाह आनतकन्धरचित्ता इति, आसमन्तान्नता कन्धरा बाह्याभिनयार्थं चित्तं च येषाम्, ग्राहकं चित्तं, नमनमत्र सर्वतः; तेऽप्यनिश्चिततत्त्वा जाताः. नाप्यौदासीन्येन कियत्कालं विचार्य अज्ञाने तूष्णीम्भूता इति मन्तव्यं, यतः कश्मलं ययुः चिन्तया मूर्च्छिताश्च जाताः. वेणुनादेन वा मोहिताः. अतएव आभासत्वपक्षोऽपि निराकृतो, अलौकिकरसोत्पादकत्वात् ॥१४-१५॥

SRI SUBODHINI: When something which is “supernatural” or “never-before-seen” event takes place, in this world, then people do get doubts about it’s real nature. It is again difficult to respect and regard a “form” of our Lord as real, if the Vedas have not referred or described this type of our Lord’s form! Hence, although Lord Brahma is aware of every type of knowledge, He too got a doubt about this song, being played by the Lord, through His flute. He could not understand or place this “song” of the Lord properly. The Gopis explain this predicament by referring through the words, “The Lord playing His flute, in His own ways, as innovated by Him”. This flute is one of the “wind” instruments, where forcibly wind is passed through the holes and controlled. The scriptures have described countless varieties of such instruments. Lord Brahma was not aware of all of them. But the Lord was playing a flute, which had many varieties. Our Lord had taught and learned Himself many of the countless songs, which He was playing, through His flute. The Lord Himself was aware of the “how” of producing these notes. From this, the “permanent and ever

lasting “nature of the Sabda (Naada) Brahman, was proved (i.e. sound-Brahman). The way to express this “sound-Brahman” is the “power of action” of our Lord, and if this power of action is “worldly”, then this “sound” which emanates from such action cannot be “supernatural”? With a view to clear this doubt, our Shri Mahāprabhuji says that the “means” also is “supernatural” — through the words “He who is adept in all the games being played by the Gopas” i.e. our Lord is adept in all types of games and wanderings of the Gopas. The Gopas do not behave, as per the Vedic injunctions, as their nature is always “rooted” to the world. Not only, there are so many types of persons in this vast universe and in other realms/worlds. These persons and practices are not known to other worlds or in the Vedas or in our own world. But our Lord is aware of every type of practice, nature of persons and the kinds of places, in HIS VAST UNIVERSE. Hence Lord Brahma and others may not be aware of many types of singing, which the Lord is aware of. So, our Lord now chose one of such songs, which was not known to Lord Brahma and others. A doubt arises here. What is the necessity to keep Lord Brahma in the dark about certain things, when these things are part and parcel of Lord’s Brahma’s creation only? What is it’s purpose? Answering this, our Shri Mahāprabhuji clarifies this by pointing out to the words, “your son”. The answer is given through this. Mother Yasodha had, come there, at that time, to this group of Gopis, and that is why, this is specifically addressed to her. Here there was no discussion on the “desires” of the Gopis, and a description of the “blameless excellence” only is being done. The Gopis tell to mother Yasodha, that, “although Shri Krishna is your son, the Lord is doing so many actions, which are

not known to you. Most probably, in the same way, even with Lord Brahma, your son has done all these “non-understandable” actions!” Mother Yasodha is addressed as “chaste” by the Gopis to give her honour and get her trust. Lord Brahma and others could not understand all these actions of our Lord, and they say that the cause and reason for this “ignorance” of these celestial gods is our Lord “having placed His flute in His lower lip, red as a bimba fruit”. Our Lord’s lower lip symbolizes “greed” or Lobha, and the Lord has not given this to anyone, and due to this, this “Rasa” of the lower lip is not famous in this world. This bimba-fruit resembling red lips are brilliant like the sun. When the lips are made brilliant by its own illuminating power, how can they ever understand the real form of the “illuminator” viz. our Lord? Our Lord had placed His flute in this type of lower lip. The Lord also wanted to show to the world that this “flute” is much more greater and glorious than His own lower lip!

With a view to understand our Lord’s new way of playing His flute, the three celestial deities, symbolizing the three qualities, came at “three times”. This time also is celestial and Divine, and hence in the original verse, the “time” (Kāla) denoted is “Savan” – to indicate that this Leela was enacted by our Lord, at noon, as this verse is the 7th pair of verses. The Leela described in this, is the Leela enacted by our Lord at noon time. Due to this, we should not regard this Divine Leela, as having been enacted in the morning or in the evening. These celestial gods contemplated this flute playing by the Lord at all the three times of the day – as Indra is Sātwik, Lord Siva is Tāmasik and Lord Brahma is Rājasik. These are the “leaders” and “primary” gods of all the other celestial deities and in this way, all the celestials are of these three

different qualities, among themselves. Although these celestials are experts in singing songs and in music, they could not understand, this particular song sung by our Lord. Indra is the Lord of the three worlds and is very fond of good music. Lord Siva is the author of the science of music and sound! Lord Brahma is the Guru for both of them! That is why Lord Brahma occupies the "highest seat". The Gopis say, that the minds of these celestial gods were not in any other subject, as their mind was filled up with the sweet sounds of our Lord's playing the flute. Getting blissful, they bowed their heads, in reverence to our Lord, mentally prostrating to our Lord. This shows their one-pointedness. Although they could not understand the "what" and "why" of this song, we should not conclude, that they thought about this song for some time and even after this, when they could not understand this, they became dejected and became dumbstruck, through ignorance and became "unconscious" by thinking about this! Alternately they got infatuated through the flute playing by our Lord, and due to this reason only, they understood its true real nature, not as an expression of unclear "sounds", but true Divine music of the Lord, which can arise and inspire in everyone, the supernatural bliss and Divine joy of our Lord Himself.

"Let us leave and give up the story about others, as this flute playing by the Lord has made us into a different nature i.e. our own nature has been changed or transformed". Thus spoke the Gopis, in the next verse.

अस्त्वन्येषां वार्ता, वेणुनादोऽस्माकमेवान्यथात्वंसम्पादयतीत्याहुर्द्वयेन पूर्ववत्
निजपदाब्जदलैरिति.

निजपदाब्जदलैर्ध्वजवज्र-नीरजाकृतिविचित्रललामैः ।

व्रजभुवः शमयन् खुरतोदं वर्ष्मधुर्यगतिरीरितवेणुः ॥१६॥

व्रजति तेन वयं सविलास-वीक्षणार्पितमनोभववेगाः ।

कुजगतिं गमिता न विदामः कश्मलेन कबरं वसनं वा ॥१७॥

VERSES 16 and 17 Meaning: "Oh Lord! You remove the pain inflicted on this Vraja earth, by the harsh marks of the hoofs of the cattle, through the leaves and soft lotus like petals of your Holy feet, containing the marks such as flag, Vajra weapon, lotus and Ankusa; your gait is resembling the gait of powerful bulls and through this gait you remove the pain of the cows too. Oh! Lord! you remove the sorrow in the hearts of the Gopis, by playing your flute! When You Oh! Lord! roam in this way, due to your most beautiful vision and gaze falling on us, we get the inspiration of "desire" in each and every part of our body (with love and devotion to You), through which, we are made to stand still, like the trees and we lose our consciousness of even our clothes or hairdo!"

श्रीसुबोधिनी : यहि ईरितवेणुः सन् व्रजति तदा तेन नादेन कुजगतिं स्थावरत्वं गमिता वयं गोप्यः सर्वाएव कश्मलेन मूर्च्छया वसनं परिहितं केशपाशं वा न विदाम इति सम्बन्धः. अयं वेणुनादोऽस्मदर्थमेव जायते इति तस्य चेष्टया अनुभवाच्च ज्ञायते. तत्र चेष्टा या गोकुलनिवासिनामेवार्थं जायते तया व्याप्तः कथमन्यकार्यं कुर्यात्! अतः प्रथमं भगवतो गोकुलहितकर्तृत्वमाहुः. निजस्य स्वस्यैव यत्पदाब्जद्वयं तस्य दलैः दशाङ्गुलीभिः तलभागैर्वा व्रजभुवो निरन्तरं पशवाक्रमणेन जातव्यथायाः व्रजभूमेः खुरैर्जातं तोदं शमयन्निति शनैः शनैर्लीलया भगवद्गतिर्निरूपिता. क्षतांशः गतिविलासेन पादस्पर्शेन निराकृतः, आध्यात्मिकाद्यंशस्तु ध्वजादिना. तामसो भौतिको ध्वजेन निराक्रियते, राजस आध्यात्मिको वज्रेण, सात्त्विक आधिदैविको नीरजाकृतिचिहेन. तान्येव विचित्राणि ललामानि पदेषु. तेन लौकिकालौकिकप्रकारेण व्रजभुवः खुरतोदप्रशमनम्. व्रजे तिस्रः प्रधानभूताः— भूमि गावो गोप्य इति. तत्र भूमेर्दुःखनिवृत्तिं गत्या निरूप्य, गत्या कृत्या च गवां दुःखं निवारयतीत्याह वर्ष्मधुर्यगतिरिति, वर्ष्मधुर्यो महावृषभः ककुद्गी,

सयथा लीलया मन्थरगतिः तथा गच्छन् गवामपि दुःखहारीव निरूपितः.
 ईरितवेणुर्व्रजतीति गोपिकानाम्, तदास्माकं वेणुनादेन जाते कामे
 स्थावरत्वमधिकं जातमित्याहुः तेनेति, स्वभावतएव वेणुनादेन जातः कामः,
 तत्रापि सविलासवीक्षणेन अर्पितो मनोभववेगो यासु. अतो वेगेन स्तम्भे
 जाते कुजगतिं वृक्षगतिं गमिता जाताः. तेषामन्तर्ज्ञानमस्तीति तदर्थमाहुः न
 विदाम इति. सुषुप्तावपि न जानन्तीति तद्व्यावृत्त्यर्थमाह कश्मलेनेति, कश्मलेन
 मूर्च्छया. स्त्रीणामत्यावश्यकं वसनज्ञानं कबरज्ञानं च. वेणुनादप्रस्तावे
 एवैतज्जातमिति गतिदृष्ट्यादिभिरपि कृतमत्र निरूप्यते ॥१६-१७॥

SRI SUBODHINI: When the Lord roams in Vraja, playing His flute, "We attain the state of these trees, and we become dumbstruck!" "We, at this time lose our awareness, as to whether the dresses we wear have come off or they are properly secured or about our hairdo". "This playing of the flute is done by the Lord for our sake only" — this we can understand, through their actions and experience. The "actions" are done by the people, who live in Vraja only. When our Lord has this desire in His mind, that love and devotion for Him, should get inspired in the minds of the Gopis, then why would the Lord attend to any other work? Thus, the "blessing and welfare" conferred by our Lord on Gokulam is referred to here, at the first instance.

Our Lord, enacting His Leela, walks very slowly and through the 10 To Es of His lotus like feet or through half of His Holy feet, removes the pain of the Vraja earth caused by the constant blows received by her, through the hard hoofs of the cattle of Vraja! In this way, He confers on them His "blessings and welfare". The Gopis now clearly explain as to which "pain or sorrow" was removed by our Lord's actions or body. By His Holy touch of His feet, while walking beautifully, the Lord removed the pain

of mother earth at Vraja, caused by the hoofs of the cattle. Through the touch of the insignias such as the flag etc. in His Holy feet, the Lord removed the "spiritual" pain of this earth. Like the "Tāmasik" physical pain was removed through the "flag" symbol in His feet. The "Rajas" spiritual pain was removed through His Vajra symbol; the "celestial Sātwik" pain was removed by the Lord, through the symbol of "lotus" flower in His feet. In His Holy Feet, all these wonderful symbols are present and, through these, the Lord removed both the "worldly" and the "other worldly" (celestial, Divine/spiritual) pain and sorrow of this Holy Brajabhoomi. At Vraja, this Holy earth, the cows and the Gopis are considered as important. Hence, the pain and sorrow of this "earth" were removed by our Lord, though His walking; He removed the pain and sorrow of the cows, through His slow gait resembling the big bulls and the pain and sorrow of the Gopis were removed through the inspiration of His love in them, by playing His flute!

By its very nature this "flute" playing by the Lord inspired love for our Lord in the minds of the Gopis. With a view to make this "love" for our Lord more forceful and effective, our Lord saw them through His "gaze." Thus inspired by the force of "love", the Gopis became dumbstruck and stood there like the trees. "Outside we had the behaviour like the trees" But inside in us was there any knowledge about themselves? Answering this, they say, "We do not know". "We do not even know this much, as to whether there was any consciousness or knowledge left in our inside mind or not". If someone were to ask them, "Have you all then attained the state of deep sleep only? Rejecting this, the Gopis say that, "No, our state did not resemble, as that of deep sleep but like

fainting". Women always give attention to two important factors. (1) Whether the dresses are in proper places on their body or not. (2) Their hairdo. The same state of affairs, which prevailed before the starting of the playing of the flute by our Lord, also happened now.

The impact and influence on the she-deer, through listening to the playing of the flute by our Lord, is being explained in the next pair of verses.

हरिणीनां वेणुनादेन यथा जातं तद्वक्तुं पूर्ववद्वेणुनादं वर्णयन्ति मणिधर
इति द्वाभ्याम्.

मणिधरः क्वचिदागणयन् गा मालया दयितगन्धतुलस्याः ।

प्रणयिनोऽनुचरस्य कदांसे प्रक्षिपन् भुजमगायत यत्र ॥१८॥

क्वणितवेणुरववञ्चितचित्ताः कृष्णमन्वसत कृष्णगृहिण्यः ।

गुणगणार्णमनुगत्य हरिण्यो गोपिका इव विमुक्तगृहाशाः ॥१९॥

VERSES 18 and 19 Meaning: "The Lord who wears the garland of beads, sometimes uses these beads to count the number of cows! And having worn the garland of His much-desired tulasi, our Lord having put His hands on the shoulders of His followers (friends) begins to sing. At this time, hearing the sound of our Lord, playing the flute, the wives of dark deer, the she-deer, having got their minds "stolen" and attracted by this music, give up, like the Gopis, the attachment to their homes, come near to our Lord, who is the ocean of countless auspicious qualities and virtues, and follows Him, relentlessly."

श्रीसुबोधिनी : गवामाधिदैविकानि रूपाणि मणयः, तान् स्वस्मिन् बिभर्तीति मणिधरः. अभिज्ञानार्थं वा, स्वप्रियाणामभिज्ञापका मणयः. अतस्तैः कदाचिद् गाः आसमनताद् गणयन् जातः. अनेन ताः तद्गतधर्माश्च भगवत्येव प्रतिष्ठिता इति तासां संसाराभावः सूचितः. अतएव गोपिकानामपि. अत एव

हरिणीनामपि. पशुत्वाविशेषाद् ग्राम्याणां चेदुद्धारको, विशेषत आरण्यानां भविष्यतीति युक्ता कृष्णपरता. मालया दयितगन्धतुलस्या उपलक्षितः. यथा भगवतो नीलं रूपं प्रियं, स्पर्शः स्त्रीणां, शब्दो वेणोः, रसो नवनीतस्य, तथा गन्धस्तुलस्याः. तद्वतोत्तमता सात्त्विकानां केषाञ्चिदनुभवसिद्धा. तादृशी तुलसी, अतस्तस्या मालां बिभर्ति. अतो यदा वयमपि प्रिया भविष्यामः तदा अस्मानपि अस्मद्धर्मान् वा धारयिष्यतीति कृष्णसारस्त्रीणां प्रवृत्तिः. कृष्णसारस्तु वेदे नियुक्त इति भक्तौ तासां विनियोगार्थं प्रवृत्तिः. किञ्च प्रणयिनोऽतिप्रेमवतो अनुचरस्य गोपस्यांसे भुजं प्रक्षिपन्निति कदा कदाचिद्, “आशंसायां भूतवच्चे”ति वा कदा अगायतेति मध्ये गानाशंसा. यथा गोपालस्य तथा स्नेहसेवाधर्मयोः सद्भावे एवं भविष्यतीति गोपिकानामिव हरिणीनामपि तथात्वाय स्नेहभजनम्, देहास्फुरणात् न विजातीयत्वेन कामाभावः. तदैव कृणितो यो वेणुः आकस्मिकः शब्दविशेषो मनोहारी कृणनात्मकः. स चेद्वेणोर्निर्गतः तत्सम्बन्धादन्येऽपि शब्दाश्चित्तवञ्जका इति रवपदम्. शब्देन मृगाणां वशीकरणं सिद्धमेव. इदानीमेवोपयोगो भविष्यतीति प्रतीतिजननाद्वञ्जकत्वम्. अतो रवेण वञ्चितचित्ताः कृष्णमन्वसत कृष्णसमीपे आसत उपविष्टा जाताः. यथा प्रायमुपविशति एवं कृष्णमनूपविष्टाः. ननु स्त्रियोऽन्यस्य कथमन्यस्य गृहेऽन्यस्य समीपे उपविष्टा इति? तत्राह कृष्णस्य कृष्णसारस्य गृहिण्य इति, कृष्ण इति तास्तस्य गृहिण्यो जाताः. वञ्चितचित्तत्वाद्वा रूपं विस्मृत्य शब्दमात्राभिनिविष्टा जाताः. वेणुनादेन वा सानुभावेन कृष्णसारेऽपि कृष्णमत्या कृष्णमेवान्वासत. ननु कृष्णसारेऽपि कृष्णभ्रमात् शब्दोऽपि वर्तत इति तं परित्यज्य कथमागता इत्यत आह गुणगणार्णमिति, कृष्णसारे एको द्वौ वा गुणौ. अतो यत्रैव भगवान् गच्छति तत्रैव तमनुगत्य सर्वा एव हरिण्यो विमुक्तगृहाशा जाताः गृहं गमिष्याम इत्याशामपि त्यक्तवत्यः. (सान्निध्येन भगवद्रसः पीत इति लब्धस्वादुभावाः गोपिका इव तदेकपरा जाताः. एतन्नयनेषु स्वप्रियानयनसादृश्यदर्शनेन यादृशेन भावेन ताः पश्यति तादृशेनैवैता अपि पश्यन्तीति एतासामपि तत्सजातीयभावोत्पत्तिः, तथैव वेणुकृणनं च. अतएव अग्निबीजामृतबीजात्मकं रवपदमुक्तम्, यतस्तच्छ्रवणेऽत्यातिस्त-
त्तापशमनं च सम्पद्यते. अतः स्वदृष्टान्तोक्तिर्युक्ता) ॥१८-१९॥

SRI SUBODHINI: Our Lord had worn a garland of beads (of jewels), which symbolize the “celestial form” of these cows. That is why He is hailed as “MANIDHARA” (one who wears the beads of jewels). Alternatively these “beads” were loved by our Lord, and with a view to remember the cows and the “beads”, the Lord always wears this garland! As the cows have different skin colours, these “beads” also are of different colours. When the Lord gets His desire, sometimes, to count the number of cows under His control, while grazing, then He uses these beads to keep a count of the cows and to arrive at the correct number of cows with Him! The purport of this “counting” also is spiritual and divine in nature — to show “The cows and their Sātwik qualities are in Me only. Due to this, the cows are not attached to “Samsāra” (worldly and materialistic attachments). Through this, the absence of “Samsāra” in the Gopis and the she-deer are also explained. But an animal is an animal only, whether it is in a village or in a forest. When the Lord is protecting the “cattle” in the villages, He will definitely protect and redeem the “animals” living in the forest also! Hence the attachment and devotion to our Lord, on the part of the animals in the forest, is indeed very appropriate!

The Lord has worn His own much-loved tulasi garland also. Through this, everyone in this universe, as our Shri Mahāprabhuji says, can immediately realize that Shri Krishna, our Lord, is the “Bhagawān” or the Supreme Shri Purushottama of this universe. Like the Lord likes the blue colour, likes the touch of His beloved Gopikas, likes the sound of His flute, and the taste of freshly taken out butter is dear to our Lord, in the same way, the Lord also loves the fragrance of the tulasi garland. The exalted

quality, which is in the tulasi fragrance, has been realized by the experience of Mahātmās of Sātvik nature. This is the true nature of this Holy tulasi and that is why, our Lord has worn, on Himself, this garland of tulasi.

The Gopikas thought, "When we also become dear to Him, our Lord will "wear" (accept) us and our qualities also". In this way, the wives of black deer, the she-deer, also began to exhibit their love and devotion to our Lord. The black deer have been referred to be useful, by the Vedas and their wives now, with a view to express their pure devotion to our Lord, began to act like this.

When the Lord puts His Holy hands on the shoulders of His extremely fond and loving Gopas, then the Gopas desire that the Lord should sing also. The Lord, in turn, with a view to fulfill the desires of His "best" friends sometimes, sings also! After seeing this "love" and "Seva" to our Lord and the Lord's own love for His Sevaks (Gopas), and the fulfillment of the inner-desires of the Gopas, the she-deer, like the Gopis, desire to become like them! Hence, to attain this, they also worship and love our Lord through Bhakthi and Prema. As usually, none gets the "desire" with different types of species, how come, this time, the she-deer got so much love and attachment to our Lord, a human being? Shri Mahāprabhuji, removing this doubt says, "The she-deer did not remember about their body at all — that, "We are all only she-deer"! They got the desire to attain the "bliss" from the Divine self of our Lord. At the same time, the Lord began to play His flute. The word "KWANITAH" is used to denote that the sound emanating from the flute played by the Lord, which was "stealing" away their minds and if it is "accidental", then these words are used, to denote it's nature. This "enrapturing" sound, when it emanates

from the flute, then, through it's relationship or influence, all the other sounds capable of stealing their minds, also emanate from this flute. This is called as "Rava". It is well known that usually, the deer are always attracted by beautiful music. The she-deer understood, after listening to the sound of flute playing of our Lord, "now we will become useful to our Lord, and the Lord will fulfill our desires". By this way of thinking, the she-deer, came very near to our Lord Shri Krishna and sat there — like persons, who will silently sit peacefully fasting, contemplating on the Lord, till death! How come these wives of black deer, who belong to others, living elsewhere, now came to sit near the Lord, who was, after all, the other "male" or Para Purusha? Shri Mahāprabhuji, removing this doubt says, "These she-deer are, "KRISHNASAARA" — Shri Krishna's own women and they thought that the Lord is our husband only! These she-deer saw our Lord as "Krishna" (blue black) and thinking like this, they became our Lord's "GRIHINI", or wives! Alternatively, on listening to the sound of the Lord playing the flute, forgetting themselves, they sat near our Lord, thinking that the Lord is the real "Krishnasaara" (their husband, the black deer). (Both the meanings "black deer" and "Shri Krishna" — our Lord, apply to the word "Krishna").

The husbands of the she-deer (the black deer) are also "dark" in colour. Due to this, this black deer also is known as "Krishna", then how did the she-deer leave their husbands and come near to our Lord? Our Shri Mahāprabhuji, removes this doubt, by referring to the original verse, through its words "GUNAGUNAAR NAVAM" — to denote that our Lord is a veritable "ocean of auspicious "Kalyana" Gunas or virtues, whereas, in the black deer, there are one or two virtues or qualities only.

Hence attracted by His Divine attributes (Gunas), wherever our Lord went, the she-deer also went behind Him. They had completely forgotten to go back to their homes.

[Shri Gosainji Prabhu Vittaleswara says, that the she-deer, by remaining near to the Lord "drank" the nectar of the bliss (Bhagavad Rasa) of our Lord, through which, they also got attached with Prema and devotion, to our Lord, like the Gopis of Vraja. The "eyes" of the she-deer reminded the Lord of the beautiful "eyes" of His beloved Gopis. Like the Gopis used to see our Lord, with intense love and affection, these she-deer also saw our Lord with great Prema and attachment. Due to this "gaze" these she-deer also got the same "Bhāva or attitude" of the Gopis and the Lord also played His flute in the same way. Here the word "sound" (Naada) is not used but the word "Rava" is used — as it inspired the same love and devotion, in the she-deer, as it inspired in the minds of the Gopis. This word "Rava" is explained further. The syllable "Ra" symbolizes "Agni" or fire i.e. it inspires the rise of sorrow, as it is the seed for sorrow. The syllable "Va" is the seed of the "nectar" (Amrut) which removes this sorrow. The purport of this is that this "Rava" (flute sound) in the first instance, originates intense desire in their minds to meet our Lord, and then, after showering them with the "nectar" in the form of our Lord's love and meeting Him, removes their sorrow, caused by itself, in the first instance! Thus it does both the tasks. Hence, the example given by the Gopis, citing their own experience, is indeed appropriate.

In this way, having described the nine different ways of our Lord's playing the flute, now through the way of "beyond the three qualities" (GUNAATITA), the three ways of the playing of the Lord's flute, are described, through the next pair of verses.

एवं नवप्रकारेण वेणुनादं निरूप्य, गुणातीतप्रकारेण त्रिधा निरूपयन्
वेणुनादेन भगवान् जगदेव वशीकृत वशीकृतवानित्याह कुन्ददामेति द्वाभ्याम्.

कुन्ददामकृतकौतुकवेशो गोपगोधनवृतो यमुनायाम् ।

नन्दसूनुरनघे तव वत्सो नर्मदः प्रणयिनां विजहार ॥२०॥

मन्दवायुरुपवात्यनुकूलं मानयन्मलयजस्पर्शेन ।

बन्दिनस्तमुपदेवगणा ये वाद्यगीतबलिभिः परिववृः ॥२१॥

VERSES 20 and 21 Meaning: "Having worn an attractive dress, adorning Himself with the Kanera (Jasmine) flowers, surrounded by the Gopas and groups of cows, and conferring joy and bliss on His beloved friends, the son of Nandagopa Oh! Mother! without any blemish or sin (Mother Yasodha)! — when He enacts His Divine Leelas merrily in the Yamuna river, then the southern wind, gives honour and respects to our Lord, through it's gentle touch and manifests itself with its three qualities of softness, coolness and fragrance! In the same way, the celestial gods, like the Gandharvas and others hailing the Lord, with their "praise" (Stuti), like the bards who sing the glories of our Lord, as per usual practice, began to play their Divine instruments, sing songs of praise of our Lord and also offer their presents to our Lord. They, in this way, surround our Lord, on all the four sides".

श्रीसुबोधिनी : यर्हि भगवान् यमुनायां विजहार, तत्रापि पूर्वोत्तरदशायामपेक्षितो वेणुनादः परिगृह्यते प्रकरणित्वात्, प्रकारविशेषाभावाच्च न पृथगुक्तः, तदा उपदेवगणाः परिववृरिति सम्बन्धः. यमुनायामिति सामीप्यसप्तमी. अधिकरणसप्तमी वा, घर्मे गवां गोपालानां च जले स्थितिः सम्भवति. तत्र विहारो गोपैः सह जलक्रीडा, गवां प्रक्षालनादिः. सर्वत्रोद्वेगशान्त्यर्थं वेणुनादः सहकारी. तदानीमनलङ्कृतत्वमाशङ्क्य अलङ्कारमाह कुन्ददामेति, वस्त्राभरणाद्यलङ्कारा भविष्यन्त्येव, पुष्पालङ्कारा न भविष्यन्ती-

त्याशङ्क्य तदेव निरूप्यते— कुन्ददाम्ना कृतः कौतुकवेशो यस्य. दामान्यनेकप्रकाराणि, तैस्तथा वेशो निर्मीयते यथा अत्यद्भुतो भवति. अत्र तु यथैव हास्यरस उत्पद्यते तथैव निर्मीयत इति. नन्वेतादृशीं प्राकृतलीलां भगवान् कथं कृतवानित्याशङ्कयामाहुः नन्दसूनुस्तव वत्सो इति, यया लीलया नन्दपुत्रो भवति तथैव लीलया प्राकृतलीलामपि सम्पादयति. अनघ इति सम्बोधनं क्रोधाभावाय विश्वासार्थं च. तव च वत्सो जातः. अनेन त्वं गोरूपेति सर्वगुप्तरसानभिज्ञत्वं सूचितम्. अन्यथा उलूखलबन्धनलीलां न कुर्यात्. मध्ये निर्दोषत्वेन सम्बोधनादुभयोर्निर्दोषत्वं ज्ञाप्यते. तादृश्या वत्सत्वेन भगवत्यपि तथा. पूर्णगुणत्वलक्षणमाधिक्यं चोच्यतेऽग्रिमविशेषणेन. किञ्च प्रणयिनां नर्मदः— ये केचन स्नेहयुक्ताः यथैवते स्निग्धा भवन्ति तथैव लीलां करोतीति. अनेन सर्वत्रैव हेतुरुक्तः. यत्रैव लीलासक्त्या क्रीडा स विहारः. सोऽत्र जलक्रीडा नृत्यक्रीडा वेणुवादनक्रीडा च ज्ञेया. अन्यथा वाद्यादीनामुपयोगो न स्यात्. विद्यावन्तो हि वशीकर्तव्याः. तत्र विद्योत्पादको वायुः, देवाश्च तदाधारभूताः. तत्राप्युदेवगणा बन्दिनश्च बहिर्विद्याप्रकटनपराः. अतोऽन्यापेक्षया तेषु विशेष उक्तः. प्रथमतः कारणभूतं वायुं निरूपयन्ति— मन्दो वायुः अनुकूलं यथा भवति तथा उपवातीति. अनुकूलं कुलसमीपे हितं च, अनेन शैत्यं निरूपितम्. मलयजस्पर्शेन सहित इति सौरभ्यम्. अनेन दाक्षिणात्योऽयं वायुरिति निरूपितम्. भगवत्स्वरूपे दत्तेन वा मलयजेन सहभावादधिकशैत्यनिरूपकत्वेन अनुकूलत्वम्. मलयजस्पर्शः मलयजस्येव वा स्पर्शः. तथा सति तत्रत्यानां सर्वेषामेव भगवद्भावं सम्पादयिष्यतीति मानयन्निति, स्वकीयैस्त्रिभिर्गुणैः यथैव सन्माननं भवति तथैव वातीत्यतिवश्यता. उपदेवगणाश्च गन्धर्वादयश्च बन्दिनः कीर्तिनिरूपका जाताः. गायकाश्च सन्तः, य इति भगवदीयाः, वाद्यगीतपूजासाधनैः तामसराजससात्त्विकैः सहिताः परिववुः सर्वत्रैवापेक्षितं कृतवन्तः ॥२०-२१॥

SRI SUBODHINI: When our Lord enacted His Divine Leelas in the Yamuna river, here also, He had adorned Himself with very attractive dresses and began to play His flute, as at present, He was in the "mood" to play His flute only, continuously. On seeing this, the

celestial Gandharvas and other minor deities, came and surrounded our Lord. The word "Yamuna" is used in the 7th (Saptami) mode, with a view to give two meanings viz. (1) His Divine Leela being enacted by our Lord, is very near to the river e.g. like taking bath in this river after making the cattle stand on the banks of this river. (2) Actually conducting His Divine Leelas, inside the river, along with the cattle and the Gopas, with a view to remove the heat. During this enactment of His "water" Leelas, our Lord plays His flute, with a view to remove heat and make the minds of everyone peaceful. Our Lord usually plays the flute, when He is properly "ornamented" or dressed up! But now how did He play the flute? Our Shri Mahāprabhuji explaining this, removing this doubt, says that "The Lord was properly attired in an attractive dress with the flowers of Kanera made up as a beautiful garland! In other words, He was indeed properly dressed up! We should not conclude, that flowers cannot be attractive by way of "ornamentation" to anyone, or that flowers cannot complete the "adorning" function, and only fine dresses and ornaments can be deemed to be completing one's "proper dressing". Through these flowers, countless types of garlands can be made, through which our Lord had adorned Himself, in a most wonderful and "eye-catching" way! Although Shri Krishna is "Bhagawān" and the Supreme Lord of the universe, how come did He enact this very ordinary Leela? On this, the Gopis say, that "Oh mother Yasodha! Nandagopa's son is your son! And through which Divine Leela, He came to be known as "Nandagopa's son", through the same Divine Leela, the Lord enacts now these types of "natural or human (ordinary) Leelas also! Mother Yasodha, has been addressed as "Oh blemish-free and sinless one" to denote

that "Oh mother! You are sinless. Hence you will have faith and trust in this, and will not feel angry at all. And this Lord of the universe, has become your calf (son). and you symbolize the form of a "cow". Through this, the Gopis indicate that "all the secret "bliss" (Rasa) of our Lord, will not be understandable to you. If you were aware of this, you would not have bound the Lord, through the ropes, to the mortar!(in "Dāmodara" Leela)

In this verse, between the words "Nanda's son" and "your son" the word of mother Yasodha has been given a special preposition viz. "Oh sinless one" (ANAGHE), the purport of which is, that like mother Yasodha is "sinless and blemish-free" in the same way, Nandagopa also is "sinless". The Lord, who has manifested Himself in the "sinless" family should be also "sinless". This is negatively put, as our Lord is invested with all the "auspicious" qualities and virtues and is "full" of such Divine qualities. With a view to show this, reference has been made to our Lord's compassionate and loving nature through the words "He bestows bliss or Aananda on those who love Him" (PRANAYINAAM NARMADAH). Those who love and adore Him, our Lord also responds with love and Prema and enacts such Divine Leelas, which will further and augment their devotion and Bhakthi, and that too, in the way the devotees will like and desire! THE LORD RESPONDS WITH LOVE IN THE SAME WAY AS THE DEVOTEE LOVES AND ALSO MUCH MORE!

Hence we should understand, that the only reason for our Lord's compassion and love is "loving Him" only. Wherever, due to the attachment to the Leelas, our Lord enacts His games. These "games" are the "playing of the

Lord for His own joy and relaxation". Here, the "water-games", "the play by dancing" and the "playing of the flute" — all these should be regarded as our Lord's joyful play only. If these were not just joyful games, then there would not be the playing of instruments etc. at this time.

It was necessary to control who "know" here and the one who manifests "knowledge" is the "wind" or VAYOO and the basis of this "wind" is a celestial deity. Among these, the minor celestials and bards exhibit their "outside external knowledge". Hence these are considered as "ordinary" in comparison to others. Firstly the role of "wind" is described. This "wind" now blows, very slowly, becoming very comfortable and it gave a "coolness" as it blew near the banks of river Yamuna. As this wind blew from the southern side, it brings along the sweet scent of sandalwood, through which it passes through. Now, on touching the sacred body of our Lord, it becomes more cooler and comfortable. On becoming like this, whosoever was there, at that time, will be blessed with the love and Prema for our Lord, through coming into contact with this sacred "wind". Thus endowed with three qualities, the wind, honours and pays respect to our Lord. In this way, this "wind" is under the wonderful control of our Lord, and this was shown by this manifestation.

The Gandharvas, the minor deities and the bards, sang the glory of our Lord. In the verse, the word "Ye" (these) has been used to denote, that these Gandharvas and others were belonging to our Lord (devoted to our Lord). They now performed and offered the "Tāmasik" playing of musical instruments; the "Rājasik" songs and the "Sātwik" worship. With these, all of them surrounded

our Lord, from all the four sides and began to perform whatever was desired by the Lord.

In this way, after describing the one group, among the three "beyond the quality groups" (Gunātita), now the two other groups (of the three) describe only the Holy stories and Leelas of our beloved Lord, through the following verses.

एवं गुणातीते प्रकीर्णतां निरूप्य युगलद्वयेन केवलं भगवतएव चरित्रमाहुः
वत्सल इति.

वत्सलो व्रजगवां यदगधो वन्द्यमानचरणः पथि वृद्धैः ।

कृत्स्नगोधनमुपोह्य दिनान्ते गीतवेणुरनुगेडितकीर्तिः ॥२२॥

उत्सवं श्रमरुचापि दृशीनामुन्नयन् खुररजश्छुरितस्त्रक् ।

दित्सयैति सुहृदाशिष एष देवकीजठरभूरुडुराजः ॥२३॥

VERSES 22 and 23 Meaning: "After lifting the mighty Govardhana mountain, the Lord, who exhibits His love of Vraja and the cows (in this way), who was being honoured by the elders on the way, being hailed, through the singing of His glories by His friends and Gopas, wearing a garland, which is seen fully smeared with the raising dust caused by the hoofs of the cows, who stayed in the womb of mother Devaki, this Lord, Shri Krishnachandra (moon) in the evening, playing His flute, having gathered all the cattle unto Himself, although very tired, even then causing joy and bliss with His brilliance, for the gaze of the Gopis, comes back from the forest eagerly, with a view to bless His friends."

श्रीसुबोधिनी : भगवान् यद् गोकुलं गोष्ठे समानयति तत् कृपया, अन्यथा एकस्यामपि लीलायां व्यापृता गावो मुच्येरन्; तथा गोपिकाः, परं कृपयैव भजनानन्दानुभवार्थं तथा करोति. अत्र हेतुः यदागच्छ इति, यद्

यस्मात् कारणाद् अंगं पर्वतं धारयतीति, यदि भजनानन्दं न दद्यात् तदा गोवर्धनोद्धरणं न कुर्यात्. एतद्भगवन्माहात्म्यं सर्वजनीनमिति ज्ञापयितुमाह पथि वृद्धैर्वन्द्यमानचरण इति, वृद्धाः सर्वतो निपुणाः, बहुज्ञैरेव भगवान् सेव्यो भवति. अतः कृत्स्नमेव गोधनमुपोह्य ततः पृथक्कृत्य उप समीपे समाहृत्य वा. दिनान्त इति अग्रे वनस्थितेरयुक्तत्वात् लीलान्तरस्य च चिकीर्षितत्वात् गीतवेणुर्जातः, श्रमापनोदनार्थं व्रजस्थानां ज्ञापनार्थं च. अस्य नादस्याग्रे कार्यं वक्तव्यम्. गोपिकाएव कृतार्थाः करोतीति न किन्तु गोपनपीति ज्ञापयितुं तत्कृतस्तोत्रमाह अनुगेडितकीर्तिरिति, अनुगैः सेवकैरीडिता कीर्तिर्यस्य. अनेन रात्रौ तेषामपि गानमुक्तं भवति यथा दिवसे गोपिकानाम् अन्यथा सर्वेषां निरोधो न भवेत्.

एतादृशस्य कार्यं स्वयमेव जानातीति स्वयमेव करोतीत्याहुः उत्सवमिति. श्रमरुचा व्रजस्थदृशाम् उत्सवमुन्नयन् आशिषो दित्सया एतीति सम्बन्धः. श्रमयुक्ता रुक् कान्तिः. भगवतः श्रमाभावपक्षे प्रदर्शनमात्रपरत्वम् अस्ति श्रम इति सिद्धान्तः, “भर्ता सन् श्रियमाणो बिभर्ति” “एको देवो बहुधा निविष्टः” “यदा भारं तन्द्रयते स भर्तुं निधाय भारं पुनरस्तमेती”ति श्रुतेः, सर्वधर्माश्रयत्वाच्च, विरुद्धसर्वधर्माश्रयत्वादश्रान्तोऽपि. न तु केवलमश्रान्त एव. श्रमः सुखकारक इत्यपरे. तत्सम्बन्धिनी रुक् श्रमरुक्, सा नायकगता स्त्रीणां न हितकारिणी, तथाप्यस्माकं हितकारिण्येव जातेत्याहुः दृशीनामुत्सवमुन्नयन्निति, दृशिदर्शनम्. यदि भगवान् श्रान्तो न भवेत् तदा शीघ्रं गच्छेत्. तदा दृष्टीनां परमानन्दसन्ततिर्न स्यात्. ऊर्ध्वं नयन्निति संघाते दृष्टीनां य आनन्दः स्थितः यावान् तदपेक्षयाधिकं कृतवानित्यर्थः. भगवत्कीर्तेः सर्वपुरुषार्थदातृत्वाय प्रकारं वदन् श्रममुपपादयति खुररजश्छुरितस्रगिति, गोखुररजोभिश्छुरिता व्याप्ताः स्रजो माला यस्य. वायुवशादुद्धतो रेणुः न स्थिरो नापि नियतः, खुरजातस्तु तथा. खुराणामेव गोत्वात् प्रकृतत्वाच्च न ‘गो’ग्रहणं, “पशवो वा एकशफा” इत्यत्र तथा निर्णयात्. अनेन धर्मोऽयमिति निरूपितं, रजोऽर्थो, व्याप्तिः काम इति. आगमनस्य तु यत् कार्यं तदाहुः सुहृदां सर्वेषामेव सम्बन्धिनामाशिषः सर्वाएव देया इति. उक्तं गोपिकाद्वारा सर्वेष्वानन्दप्रवेश इति. एष इति प्रदर्श्याहुः, यतः स्वस्मिन् लीला ज्ञापिता

भवति. साधारण्येन सर्वेषां तापनाशकत्वाय भगवद्गतमसाधारणं धर्ममाहुः देवकीजठरभूरुडुराज इति, “अदितिर्देवकी अदितिर्घौरदीतिरन्तरिक्षमिति” श्रुतेः अदित्यवतारत्वात् द्युरूपा सा. तस्यामवश्यं चन्द्रोदयोऽपेक्षितएव. सा पुनर्विशेषरूपं गृहीतवतीति चन्द्रोऽपि विशिष्टकार्यं करोति. लौकिकस्तापस्त्रिविधो भगवद्विरहजश्च. अयं त्रिविधमपि नाशयतीति पूर्वोक्तमानन्ददातृत्वमुपपादितम्. देवकीजठरे भवतीति देवकीजठरभूः, सएव उडुराजो जायते, यथा उदयाद्रौ. पतिस्तु नक्षत्राणामेव भवति. तथा देवक्यां जातः परं सुखदोऽस्माकमेव.

(अथवा. एतास्तु भगवद्विरहेणार्ता इति स्वाभिलषितप्रकारेण तदङ्गसङ्गव्यतिरेकेण नैतासामुत्सवो भवतीत्यार्ताएव स्थिताः. परं दृशीनां दर्शनं मुख्यमिति तेनैवोत्सवोन्नयनमुच्यते. तथा च आर्तानामस्माकं दृशीनामिति समासो ज्ञेयः. आर्तशब्दस्य ह्रस्वोऽपि छान्दसः (!?). नहि दृशीनामेवार्तत्वमत्र विवक्षितं, प्रकारान्तरेणापि तत्स्वरूपरसास्वादवत्यः स्वामिन्य इति सर्वेन्द्रियाणामेवार्तत्वसम्भवात्. तदैव सर्वत्रोत्सवे पुनराशिषोऽनभीप्सितत्वेनाग्रे तद्विस्तोक्तिरप्यनुपपन्ना स्यात्. दृशीनामुत्सवो बहिरेव. अन्तरुत्सवस्य त्वधिकरणं मनः, तस्यातृप्तत्वान्न स इदानीं परमग्रे सम्भोगसामयिकदर्शने भविष्यतीति ज्ञापनायोर्ध्वमित्युक्तम्. यथा “गोप्यो दिदृक्षितदृशोऽभ्यगमन् समेता” इत्यत्र दर्शनानन्तरमपि दृशां दिदृक्षितत्वम् एवमत्रापि ज्ञेयम्. अत एव दृशीनामिति सम्बन्धषष्ठ्याप्सुत्सवस्य तत्सम्बन्धित्वमेव प्राप्यते. तत्रापि भगवत्कर्तृकनयनोक्त्या तासां बहिरुत्सवोऽपि प्रियप्राप्ति इति तद्दर्शनस्वभावान्न स्वत इति बोध्यते. अतएव उत्सवकरणत्वं श्रमरुचोऽपि युज्यते, अन्यथा चिरादुत्कण्ठितानामासां प्रियतमागतश्रमनिरीक्षणेन अग्रिमरसप्रतिबन्धशङ्कया न उत्सवः स्यात् प्रत्युत पूर्वापेक्षयाधिकतरः खेदएव स्यात्. किञ्च “विनास्माभिरन्येन प्रियः श्रमापनोदनं न कारयति, वयमतः परं करिष्याम” इति श्रमरुचस्तथात्वं युक्तमेव. श्रमस्य कान्तित्वनिरूपणेनापि स्वमनोरथाप्रतिबन्धकत्वात्तथेति ध्वन्यते. श्रमोऽप्यन्यनायिकाविषयकश्चेत् कथं दृशामुत्सव इति चेत्, तथा नेत्याहुः खुररजश्छुरितम्रगिति, यद्यप्यन्यनायिकाविषयकः स्यात् तदा म्रजि तदङ्गरागएव स्यात्, न तु खुररजः. रजोऽप्यागमनसामयिकं चेत् सम्भवेदपि तथा, परं चिरकालीनमिति ज्ञापनाय छुरितत्वमुक्तम्, अल्पकालेन तथात्वस्यासम्भवात्.

किञ्च तथा चेत् स्रगपि न स्यात्, क्रीडान्तरायत्वात्. अतो ज्ञायते सुहृदामस्माकमाशिषो दित्सया एतीति, एतीत्यागमनक्रियायां कर्मानुकृत्यापि तथेति ज्ञाप्यते. अयं भावः— कर्तुरभीप्सिततमं कर्म भवति. तेनात्र भगवत्कर्तृत्वात् तदभीप्सिततमत्वम् अस्माकमेव नान्यस्य. अन्यथा “व्रजमेती”त्युक्तं भवेत्. यद्यपि सर्वेषामेव निरोधश्चिकीर्षितो भगवत इति, व्रजस्याप्यभीप्सितत्वं, तथाप्यभीप्सिततमत्वलक्षणोऽतिशयोऽस्मास्वेवेति तथोक्तम्. तन्निदर्शनमेवाहुः एष इति. अन्यथा कथमात्मानं प्रदर्शयेत्! दक्षिणनायकत्वेनान्तर्भाववैषम्याभावायाहुः देवकीजठरभूरिति, सर्वथा निर्दुष्टा हि देवकी, तदुदरे प्रकटस्तथेत्यर्थः. तादृशस्य भवतीषु को विशेष इत्यत आहुः उडुराज इति, यथा चन्द्रः सर्वेषां तापहारको दूरादेव, परं पतित्वेनातिनिकटे नक्षत्राणामेव, तथायमपि सर्वेषां तथा दूरादेव, परं पतित्वेनास्माकमेव तथेति भूयान् विशेषः सम्पद्यते. स यथा नक्षत्रमण्डले तिष्ठन्स्तैरेव राजमानः सर्वतापनिवर्तकः, तथायमप्यस्मन्मण्डले तिष्ठन्नस्माभिरेव राजमानस्तथेत्युडुराजपदेन द्योत्यते.)

इदं सर्वं कार्यं वेणुनादसाध्यमिति प्रकरणितत्वात् ज्ञेयम् ॥२२-२३॥

SRI SUBODHINI: At dusk, our Lord, brings back the cows to Vraja. This is due to His grace and compassion. If this compassion was not there, He would not have brought them back and this “not bringing” will cause “liberation” for all the cattle, after witnessing just one Divine Leela of our Lord only. If this “liberation” were to happen, then these cattle would be denied the bliss of Seva for our Lord (Bhajanaananda). Hence with a view to confer on them the bliss and joy of Bhajanaananda (experiencing the joy of our doing Seva to our Lord and enjoy His love for us), He brought them back.

(HENCE LIFE IS A GIFT FROM OUR LORD TO SERVE AND LOVE HIM WITH WHAT WE HAVE (BODY, MIND, INTELLECT, EMOTIONS AND OBJECTS). THE LORD BEING THE SYMBOL OF PREMA (LOVE), NOT ONLY RESPONDS, BUT GIVES HIM-

SELF UP TO SUCH A DEVOTEE! THIS IS THE ULTIMATE AND THE HIGHEST GOAL FOR OUR LORD MANIFESTING HIMSELF AS THIS UNIVERSE. BUT THIS LOVE FOR HIM IS POSSIBLE ONLY THROUGH HIS GRACE. HE ALONE DECIDES, AS TO WHOM HE SHOULD GIVE THIS LOVE. HENCE LOVE, SERVE AND WAIT! — This is translator's note)

In the same way, our Lord loved the cows. Our Lord loved also the Gopis in the same manner. Hence He brought the cows to the cowsheds at Vraja, as He intends to confer on the Gopis, during the night, the bliss of His Seva (Bhajanaananda). (In the verse the words used are "cows of Vraja" and the word "Vraja" denotes the Gopis and due to His love for both the cows and the Gopis, with a view to confer "Bhajanaananda" on both of them only, the Lord came back to Vraja, at dusk). He had to confer the bliss of His Divine self and for this sake only, He lifted the Govardhana mountain. He would not have lifted the Govardhana mountain, if He had not desired to confer the bliss of His Divine self on everyone at Vraja. By lifting the Govardhana mountain, whatever glory and greatness of our Lord was manifested, is well known in this world.

When the Lord came, on the way, the elders greeted and honoured our Lord. "Elders" denote that, they have experience and expertise and only a wise and understanding person can serve our Lord. Hence the Lord, brought back the cattle from the forest and at dusk, locked them at their cowshed, as it was inappropriate for the cows to reside in the forest after dusk. Moreover it was the desire of our Lord also to enact His another Divine Leela. Hence He now played the flute. The reasons for playing the flute

was to: (1) Remove the tiredness arising out of the long stay during the day, in the forest, grazing the cows and (2) to inform all at Vraja, that the Lord has already returned. It is necessary to describe the tasks, which this flute-playing will complete in the coming time. It is not that our Lord was intent on making the Gopis only get "fulfilled". He enables the Gopas also to get "fulfilled". The proof for this is that, like the Gopis sing constantly the glory and greatness of our Lord during the day, in the same way, the Gopas sing the glory of the Lord, in the night. If this was not to happen, then all the people of Vraja will not attain "NIRODHA".

In this way, the Lord only knows the "tasks" which the devotees have to fulfill and it is the Lord only, who does and completes these tasks of His devotees. This is denoted by the word "UTSAVA" (festival). This word proves the "Bhāva" or attitude that our Lord, through the brilliance of His "tiredness" gave "bliss" to the eyes of the people of Vraja and increased it and came back to Vraja, only with a view to bless all of them.

In the verse, the words "the beauty of His efforts and tiredness" (Sramarucha) denote the "brilliance" seen along with His "efforts". Did our Lord get tired or had to put a lot of effort to enact His Divine Leelas? Answering this, our Shri Mahāprabhuji says, that our Lord always has in Him the presence of "opposing qualities" — i.e. He can be seen as "tired" or can be seen as "not-tired" also at the same time! If we were to conclude, that the Lord was "not tired" then, the words "the beauty of His tiredness" should be understood, that the Lord was just showing only "tiredness" (and He was not really tired). But here the reference is positively that the Lord, did get "tired" as the scriptures also say, "becoming the protector,

He protects everyone through His rule, by supporting” and “one Lord has entered inside in all ways. When, through the weight He gets tired, then for the purpose of holding this weight (protection) He appoints someone and then disappears”. (Taitiriya Aranyaka III.14.1).

Through these scriptures, we understand that the Lord takes resort to several ways of looking after this universe, as it's protector. This also goes to prove that He has “the opposites” with Him, always, and he alone decides, as to what to do, at what time! In reality then, we cannot say that the Lord does not get “tired” at all! He alone knows the truth. In fact it is said the Lord regarded this “effort and tiredness” as “conferring joy to Him” and due to this, the Lord now looked “brilliant” with His joy! The Gopis say that the “brilliance” of the Hero, due to his tiredness is not appropriate for ordinary women. But “for us” this “brilliance” caused by the tiredness of the Lord has led to much welfare and usefulness”. Why? If the Lord was not “tired” then, He would have gone away quickly from there. It was due to His being tired only, that, He had stopped here for sometime, to take rest. “We have now got the ultimate ocean-like vast expansive Aananda or bliss of our Lord's gaze (DRISHTI) and we in turn, have merged ourselves in this veritable ocean of everlasting Divine bliss of our Lord! Our Lord is giving us much more bliss and joy now, than when we used to see Him, with our eyes earlier. This He does through “His gaze” and our seeing this! He is literally lifting us up and giving us the bliss of His Divine self.

The “fame” of our Lord confers, on a devotee, all types of welfare and joy, and also enables him to attain his “goals” in life. This “fame” creates the “efforts” in our

Lord. The garlands worn by the Lord, is smeared with the dust raised by the hoofs of the cows, while they walked. This dust raised by the wind is stable and does not fall, although they are now seen settled in the garlands worn by the Lord. in this verse, instead of the word "cow" (Gow) the words "dust of the hoofs" have been used. We have to understand, that these words have been used only to denote the "cows" as we are dealing here, with reference to the cows and hoofs are there in the cows. Even the scriptures refer to this. Through this, the "hoofs" of the cows is symbolic of the first goal of a human life viz. Dharma (righteousness), the dust is "Artha" (or wealth) and the "smearing of dust in our Lord's garland" is "Kāma" (or desire). The purpose of our Lord's entry into Vraja is being described as to confer all types of blessings on all His friends and relatives and also to bestow "bliss" or Aananda on everyone. This is the main purpose and motive of our Lord! the purport is that, the Lord wanted to confer Aananda or bliss of His Divine self, through the Gopis, on everyone and for this sake, He has now come to Vraja. The Gopis through the word "YESHA" (this) say that, "this Lord who is giving us Darsan enacting all these Divine Leelas, through Him only all the Divine Leelas of the Lord are happening in our innermind also."

The Gopis now describe the qualities of our Lord, through which, He removes and destroys the sorrow of His devotees. These qualities are supernatural and extraordinary! "This Lord is the moon, which has dawned in the sky of mother Devaki's stomach". The Rig Veda says that, "Aditi is Devaki, Aditi is the sky too and the space between the heaven and earth" (RV 1, 89.10 – TA 1. 13.2). As per this Vedic reference, mother Devaki is the incarnation of Aditi, the mother of all celestial gods. She

"brilliance of His efforts and greatness" (GRAMAKAANTH) is the reason for this festival! If this was not so, these

symbolizes the sky, and the moon always rises in the sky. When mother Devaki has taken a "special" form, the "moon" also takes a "special" form and He will also do very special works and actions.

The worldly "sorrow" is common to all as of a kind, but the "sorrow" caused by the separation from our beloved Lord is of three kinds viz. physical, general and spiritual. All these three types of sorrow are destroyed by this "moon" (Shri Krishnachandra). This reference also proves, the glory of our Lord in the first instance, as the conferrer of the blessing of "bliss or Aananda". The Lord, who came into the stomach of mother Devaki has been referred to "He who came into the stomach of mother Devaki". He is the Lord of the stars, as the moon. The purport of this reference is, as the moon rises in the mountains of the eastern side, but continues to be the husband of the stars above, here also this "Krishnachandra" who has got originated from mother Devaki, "continues to give us only the welfare and blessings of His bliss"-the Gopis say like this!

[Shri Gosainji Prabhu Vittaleswara's explanation: These Gopis were suffering from the sorrow of the "separation" from our Lord. This sorrow can be removed only, when they attain the "union" with our Lord and become "one" with Him. Till then, they will remain "affected with this sorrow" only. The eyes are always interested to have the Darsan of our Lord, as they considered this Darsan as the most important task of their eyes. That is why the "festival" (UTSAV) caused by the Darsan of the Lord, through their eyes has been described. Here the "eyes" are only suffering — this sort of interpretation is not right for the words used here viz. "suffering eyes". The real meaning will be "the coming of Nandagopa's son is the

festival of joy for the eyes of us, the Gopis, who are suffering". The Gopis, of course, had the realization and knowledge of the "bliss" of our Lord's Divine form. But now, all the "senses" of the Gopis were feeling the sorrow of separation.

When the Lord comes back from the forest, if He were to bestow, through His gaze, "bliss" for all the senses of the Gopis, then, the desire and thought in the Gopis, that the Lord was coming to bless them with all types of His blessings will not remain! That is why, as this desire was still present in them, we have to realize that the Lord had "blessed" them now only with His bliss for their eyes, and this "blessings", the Gopis have regarded as a grand festival! This conferring of "bliss" was from "outside". The "bliss" which one can imbibe inwardly is due to the mind and this mind had not become fully satisfied even now. This "mind" will become fully satisfied only, when the actual "union" with the Lord takes place, with it's resultant Darsan of our Lord! The Gopis have referred to this, through the word "will be led ahead" (UNNAYAN) i.e. at a later time, this will happen. Like after the first Darsan of the Lord, the desire to have further "Darsan" of the Lord, continued to remain in the minds of the Gopis, in the same way, here also, they are very eager to have "union" with the Lord, to taste the bliss of His Divine self. At this time, the "festival" happened outside (i.e. they got bliss by looking at the Lord). That too, this "bliss" has happened due to the grace of our Lord, as having "Darsan" of the Lord, by its very nature gives rise to bliss and Aananda. Hence, the "eyes" were not satisfied, at all, by themselves. The "brilliance of His efforts and tiredness" (SRAMAKAANTI) is the reason for this festival! If this was not so, these

Gopis, who were extremely anxious for a very long time, on seeing their own beloved Lord "tired through efforts" may get a doubt, in their mind that, now, because of us, the Lord is tired, and they will not be blessed with the "bliss" of our Lord's Divine self and no more "festival" will happen! In fact, if this doubt is allowed to remain in their minds, they would become, more sorrowful than before. But this doubt did not arise in their minds — the reason being seeing the "brilliance" of the Lord's face caused by these "efforts". They became cheerful due to the reason that, "the beloved Lord will remove His tiredness only through us". He will not mitigate His own tiredness through anyone else. We will now make the Lord get rid of His "tiredness" through our Seva or service and hence this "brilliance" of His tiredness is not an obstacle at all for us and, nay, this is very appropriate and proper. In this way, they described the Divine nature of our Lord's "brilliance" due to His being exhausted! If the Lord were to get "tired" due to His Divine Leelas enacted with the other Gopis, why would He make a festival for our eyes, through the "gaze" of His most beautiful eyes? Hence this is not true at all. To prove this they say, "due to the dust of the cow's "hoofs"! If this "tiredness" had happened, due to the Lord having enacted His Divine Leela with another Gopi, then, there would not be the smearing of dust in His garland, but there will be the unguents of the body of the Gopi! As this is absent, and the Lord's garland is fully smeared with the dust raised by the hoofs of the cows! Moreover, if the Lord had come after meeting another Gopi, then even this "garland" would not have been there, adorning His neck, as it would have been an obstacle in the enactment of our Lord's Leelas! From all this, the Gopis were convinced

that the "Lord has come to bless us all only — His friends". In the verse, the word used by the Gopis viz. "YETI" (He came) do not clearly describe the "task" attended or done by our Lord, but we have to understand that the Gopis thought, that the Lord had come to them, there, only with a view to confer His bliss on them and to make them happy and joyful as "this is the only thing, which you love and like" (i.e. conferring bliss on His devotees). What the "doer" desires to do is known as "action" or Karma. The Gopis say, that the Lord wanted to do this "task" only (Karma). The Gopis give the example of "this Lord who is, before us giving Darsan to all of us" — this denotes that "The Lord really loves and likes us only and He has given this Darsan to us only with a view to fulfill our innermost desires and prayers."

"Oh Lord! You are such a beloved, who confers bliss and joy to everyone, in the same way without any prejudice or partiality. You are the only one, who can do like this as in your inner-mind there is no feeling of "inequality" at all. Why? Because You are born of the "blemish-free" mother Devaki's stomach." The Lord does not see any difference in any one of them. Then how does He behave with them? The Gopis say, that like the "moon", due to his status as the husband of the stars, mitigates the sorrow (heat) of all others from a distance itself, but goes very near to His wives only viz, the stars, and makes them happy, by removing their sorrow; in the same way, our Lord also, although He makes everyone attain "NIRODHA" in Him, through which status, He causes the removal of the sorrow of all His devotees, from a distance, but, being our husband, He comes very near to us, to our "Rāsa circle", and removes our sorrow (in the same way, as the moon removes the sorrow of the stars,

remaining with them very near!) This is the beauty of this comparison with the moon and our Shri Krishnachandra! All these actions, our Lord achieved through the playing of His flute.

Our Lord's "ordinary" Leelas have been described up to now. Now through the next pair of verses, the Divine Leelas, which the Lord's flute enacted with the Gopis only and also the Divine Leelas, originated by our Lord, both of these are being described.

साधारणीं लीलामुक्त्वा गोपिकास्वेव वेणुकृतां भगवतैव जनितां लीलामाह मदेति.

मदविधूर्णितलोचन ईषन्मानदः स्वसुहृदां वनमाली ।
बदरपाण्डुवदनो मृदुगण्डं मण्डयन् कनककुण्डललक्ष्म्या ॥२४॥
यदुपतिर्द्विरदराजविहारो यामिनीपतिरिवैष दिनान्ते ।
मुदितवक्त्र उपायाति दुरन्तं मोचयन् व्रजगवां दिनतापम् ॥२५॥

VERSES 24 and 25 Meaning: "The scion of the Yadu clan, our Lord Shri Krishna, with enchanting eyes, conferring a little pride in the minds of His friends, having the white colour in His face (pale) resembling the "Ber" fruits, having adorned Himself with the garland (Vanamāla) of the 5 forest flowers, beautifying His tender neck through the brilliance of His golden ear-ornaments and whose carefree playing of the games resembled those of the king elephant, came back to Vraja, in the evening, with a smiling face. Then He removes the sorrow of Vraja and from the inner-minds of the cows, caused during the day, like the moon does during the night."

श्रीसुबोधिनी : यदुपतिः मुदितवक्त्र उपायातीति. पूर्वोक्ताएव वेणुनादा अत्र ग्राह्याः. दश लीलाः पूर्वं निरूपिताः, ताः सर्वा अस्मदर्थमेवेति दशधा भगवन्तं विशेषयन्ति. एकएव भगवानुभयत्रेति युगलत्वेऽपि नात्यन्तं विभागः.

सर्वत्रैव वेणुनादे रजोगुणो मुख्य इति सोऽस्मदर्थं फलित इत्याहुः मदेन विधूर्णिते लोचने यस्येति. मदोऽत्र स्वानन्दस्थित्या पूर्णावबोधः. स ज्ञानमार्गावेति प्रकटयितुं सर्वविषयान् व्यावर्तयितुं विधूर्णितलोचनत्वमुक्तम्. अयं धर्मो भगवन्निष्ठो निरूपितः. स्वरूपस्थितत्यर्थं तादृशोऽपीषन्मानदः मानं प्रयच्छति सन्माननां करोति, तेनास्माकं गम्यो भवतीति ज्ञायते. मानमभिमानं वा रजोगुणप्राकट्यात् प्रयच्छति, खण्डयति वा ज्ञानप्राकट्यात्. प्रयच्छति मानं द्यति खण्डयति त्रिष्वपीषदेव तत्तत् कार्यम्. ननु पूर्णस्य भवतीष्वेवंकरणे को हेतुस्तत्राहुः स्वसुहृदामिति. स्वपदादसाधारण्यं, तेन स्वस्यैव सुहृदस्ताः, महतोऽपि सुहृत्कार्यं कर्तव्यमिति. साधारणं कार्यमाह वनमालीति, कीर्तिमयीं वनमालां प्रकटयतीति. बदरवत् पाण्डुवदन इति, बदरोऽत्र फलवाचकः. स हि घर्मेण प्रतिक्षणं विसदृशीं कान्तिं करोति. तत्राप्यर्धपङ्कः पाण्डुवर्णो भवति, अग्रे त्वारक्तः. तथेदानीमर्धरतः अग्रे त्वत्यन्तं रतो भविष्यतीति ईषन्मानदत्वाद्विशेषः. साधनं कीर्तिरिति मध्ये विशेषणान्तरम्. अथवा अत्र पाण्डुशब्देन आरक्तएव गुण उच्यते. तदा वदनं वक्त्रम् अधरामृतपानं लक्षितं भवति. वनवासिनां वा एतदुपभोग्यमिति वने गत्वा एतदुपभोग्यमिति सर्वाः ज्ञापयन्ति. ततोऽपि विशेषमाहुः कनककुण्डललक्ष्म्या मृदुगण्डं मण्डयन्निति, श्मश्रूद्रमाभावादानन्दनिधानत्वाच्च मृदुत्वं भोगार्थामुपपाद्यते, गण्डएव रससमाप्तिरिति. कनकपदं वर्णान्तरज्ञापनार्थम्. उत्कृष्टेनापि परमानन्देनापि अस्मदर्थं कामरसएव उद्बोध्यत इति सर्वथास्मदर्थमेव भगवदागमनमिति निश्चीयते. अन्यथा शिरोभेदानस्मत्समक्षं न कुर्यादिति.

ननु यद्यपि महान् तथापि बाल इति नन्दसूनुरिति कथमसाधारणीं लीलां करिष्यतीत्याशङ्कं वारयन्ति यदुपतिरिति, अयं यादवानां पतिः, ते हि बहुस्त्रीका भवन्ति. अमर्यादार्थं विशेषणान्तरमाहुः द्विरदराजविहार इति, महासुरते गजेन्द्र इव महान्, तेन विना न पूर्तिरिति. तदपेक्षयाप्यादौ पूर्वतापं दूरीकरिष्यतीत्याहुः यामिनीपतिरिवेति, सम्पूर्णाया यामिन्या अयं पतिः, अतस्तद्गतानां विशेषेण सुखदः. नन्वहर्पतिरपि, कथमुच्यते यामिनीपतिरिवेति? तत्राहुः एषः इति, सर्वालङ्कारभूतस्तत्र तिष्ठति, अधुना तु श्रान्त इव. दिनान्ते एष यामिनीपतिरिव चन्द्र इव दूरादेव तापनाशकः साम्प्रतम्, अग्रे तु

यामिनीपतिरिव. इयमर्थं ज्ञापयतीति लक्ष्यते, यतो मुदितवक्त्रः प्रसन्नवदनो भूत्वा उपयाति समीपमागच्छति. अयं भावस्तासामेव हितकारीति पूर्वं साधारण्यमुक्तम्, उपसंहारे पुनराह मोचयन् ब्रजगवामिति. ब्रजस्य गवां च सम्पूर्णे दिवसे यावांस्तापः तं सर्वमेव मोचयतीति ॥२४-२५॥

SRI SUBODHINI: The Gopis say that our Lord, with a beautiful face, which will confer only bliss or Aananda to everyone, is coming back to Vraja. The playing of the flute, which the Lord did, in the first instance, should be taken in this verse and for the next as relevant. Our Lord's ten Divine Leelas have been described earlier. "All these Divine Leelas have been done for our sake only". The Gopis thought like this and that is why, the description of the ten types of Leelas have been described by them. In this present pair of verses and in the next, our Lord is one and the same only, and there is no difference (the words used are "Sri Hari" and "Bhagawān". This is the only difference.) At all places, the quality of "Rajas" is important in this playing of our Lord's flute as "Rajas" is always the inspirer of Rasa or bliss. "We only have received the fruits of this playing of the flute by the Lord" but that is why, the Gopis explained this in ten different ways. They are described below, as per this pair of verses.

(1) "MADAVIGHOORNITA LOCHANAHA"
(There was "pride" in His eyes). This "pride" is the symbol of the "omniscience" (total knowledge) of our Lord and this is due to the previously experienced presence of bliss or Aananda, which is always stationed in Him. This "omniscience" or "total spiritual knowledge" manifests itself only from the eyes of our Lord, when He blesses the path of Jnana or spiritual wisdom. To show this and to remove all other objects and desires, our

Lord became “VIGHOORNITA LOCHANAHA” – of rolling eyes. This quality always remains with our Lord.

(2) “YEESHAN MAANADAHA” – “CONFER-
RING A LITTLE HONOUR”. Although, our Lord’s eyes are enchanting and rolling with pride, with a view to ensure, that the respect of the Gopis remain in tact, the Lord gives them respect. He respects and honours them and pays homage (SANMAAN). This enabled the Gopis to reach our Lord. Alternatively, the meaning of the word “Maana” (Pride) should be taken as “self-respect” (Abhimaan) as there is the rise of “Rajas” now. Either the Lord is giving respect or after removing this “self-respect” (ego), He gives them “spiritual knowledge” after manifesting it! Thus (1) whether He gives respect or not (2) whether He originates “self-respect” or (3) whether He ends this “self-respect” – all these three are only very insignificant actions.

When the Lord is “full” i.e. total in every respect, why does He give you only this? (Honour, which is very little). Answering this the Gopis say, “For His own friends” – “We are the “extraordinary” friends of our Lord, and it becomes the duty of a great soul to do the tasks of His friends too! [Our Lord by giving a very little honour to the Gopis, has also given them an assurance that “I will fulfill all your desires of your mind. This giving of “assurance” is considered as “extraordinary or supernatural” by the Gopis!

(3) “VANAMAALI” (Garland of five forest flowers): This shows the natural and “ordinary” quality of our Lord i.e. through this Vanamāla garland, the Lord has ensured the spreading of His fame. And this is the reason, that the Lord gave to the Gopis a “trace of

honour" only (ALPAMAANA). If He were to give them total honour and respect, on the way, and if someone were to see this, then they will consider this "act of God" as inappropriate, resulting into "ill fame" for our Lord.

(4) "BADARAVAT PAANDUVADANAHA": The Gopis say that the "Ber" fruits, show itself in many colours due to heat of the sun. When it is half ripe, it looks white and after becoming fully ripe, it attains its usual red colour. In the same way, when the Lord enacts His Divine Leelas half-way only, the Gopis say, that like the "Ber" fruits, He will also complete and fulfill His Divine Leelas, with them very soon! In the same way, "He is giving us now a "little respect", later He will confer us His full respect." "Fame" is the cause or means for the attainment of His bliss. That is why, between the two characteristics of "giving a little respect" and "of a pale white face" the factor of "Vanamaali" has been put. Alternatively through the reference of being "white" (Paandu) the quality of a "little redness" is hinted. However, from all this description, we are made to understand that, His body, clothes and the nectar of His lower lips — all these are being "drunk". Or the purport of this saying is, that the Gopis are telling the other Gopis that this drinking of the nectar of His lips should be done at the forest only, as this is indeed deserving to be imbibed only, by those who live in the forest (i.e. those who have done penance and have become totally devoted to our Lord).

(6) "KANAKA KUNDALA LAKSHMYA MRIDUGANDAM MANDAYAN" - "ADORING HIS BEAUTIFUL CHEEKS WITH BRILLIANT GOLD EARRINGS":

In this saying, the Gopi gives more “special features” than others. The neck of our Lord is the place of His bliss, as it is beautiful and delicate. The reason for this is explained, that the Lord does not sport a beard! And secondly this “neck” is the place where our Lord’s “bliss” is stationed i.e. the Rasa or bliss of Aananda stays here only. The ending of “bliss” also is here only. Our Lord’s colour is blue in hue and thus His cheeks are also blue. But by referring to the “golden hue” it is said, that the colour of His cheeks is now seen as different, through which the Lord will become specially pleased. Hence our Lord is the Divine form of the highest Supreme Aananda. But “for us, He gives only the inspiration of pure love and desire for Him”. From this, it is certain that the “Lord has come here for our sake only. If He were not to come for our sake only, He would not have moved his head towards us and side ways at all.”

(7) “YADUPATI” – “SCION OF THE YADU CLAN:
By giving this “special” characteristic, the Gopis are removing the doubt, that although our Lord Shri Krishna is the son of Nandagopa and is glorious and great in many ways, yet He is a “boy” only and due to this, how can He perform extraordinary Divine Leelas? The Yādava people always married many wives. Our Lord is their “scion or leader”. Hence, the Lord is capable of performing supernatural and extraordinary Divine Leelas. Thus the Gopis raise a doubt in their mind and answers it also by themselves!

(8) “DWIRAD RAAJANIHARAHA” – Carefree and playing like a King Elephant”:

Through this “special” characteristic, the Gopis say, that our Lord is similar to the King Elephant when He

confers the bliss of His Divine self on them. Hence no one else can confer "bliss" which is Divine like our Lord and the "total and complete" bliss can be conferred only by Him. Though this, it is proved that our Lord sets the rules as regards the enactment of His Divine Leelas and no other rule or regulation (MARYADA) is applicable to Him.

(9) "YAMINI PATIHI" – "LIKE THE LORD OF THE NIGHT":

Through this special characteristic, the Gopis say, that the Lord can mitigate and remove all the previous sorrow also, like the moon removes the sorrow of the day. Our Lord is the Lord of the night and for those who come to Him, at this time, He removes their sorrow in a "special" way and gives them welfare and joy.

(10) "MUDITAVAKTRAHA" – "With a very joyful self": Our Lord is also the Lord of the day also and then why He has been compared to the moon, who is the Lord of the night only? The moon cannot give joy during the day, but our Lord can give joy during the day also. Removing this doubt, our Shri Mahāprabhuji, referring to the verse, says the Gopis say "YESHA" – "this Lord", who is our beloved is the symbol of all kinds and types of love and Prema. He is now present here. He looks like being tired for now. But in the evening, like the moon, He will remove the sorrow even from a distant place! Later, becoming like the moon as the husband of the stars, He will come very near and give and confer the bliss of His Divine self to us. The Lord due to this factor only, becomes of a cheerful face, and also comes near to us" and this "cheerful form" of our Lord, has been manifested by our Lord for making the Gopis blissful and to confer blessing on them. The Gopis say like this in the

first instance, and in the end, they say that the Lord mitigates all types of sorrow of the cows and of Vraja, arising out of His absence during the day, fully and makes them happy and joyful.

In this way, after describing the NIRODHA attained by the Gopis, Shri Sukadeva is concluding this topic by referring to all others, who attained NIRODHA, in this division, dealing with the Divine Leelas of our Lord.

एवं निरोधं निरूप्य स्त्रीणामुपसंहरन् प्रकरणस्थानामेव तद्द्वारोपसंहरति एवमिति.

॥ श्रीशुक उवाच ॥

एवं व्रजस्त्रियो राजन् कृष्णलीलानुगायतीः ।

रेमिरेऽहःसु तच्चित्तास्तन्मनस्का महोदयाः ॥२६॥

॥ इति श्रीमद्भागवते महापुराणे दशमस्कन्धे पञ्चत्रिंशोऽध्यायः ॥

VERSE 26 Meaning: "Oh! King! These very fortunate Gopis, whose inner mind was firmly rooted in Jnana (spiritual wisdom) and whose mind was firmly rooted in actions — both of these, they now fully consecrated to our Lord Shri Krishna only, and remained during the day very joyful and cheerful, singing the glorious Divine Leelas of our Lord."

श्रीसुबोधिनी : राजन्निति सम्बोधनं विश्वासार्थम्. व्रजगता अपि स्त्रियः एवं प्रकारेण अहस्सु भगवत्सम्बन्धरहितदशायामपि कृष्णलीलाएव आनुपूर्व्येण बहुकालानुवृत्त्यर्थमनुगायतीः अनुक्रमेण गायतीः रेमिरे. स्वत आनन्दरूपा कीर्तिस्ताः प्रति जातेति तासां क्रियाशक्तिर्ज्ञानशक्तिश्च भगवन्निष्ठैव जातेत्याह तन्मनस्काः तच्चित्ता इति. चित्तं ज्ञानप्रधानं, मनः कर्मप्रधानमिति. एवं सर्वप्रकारेण प्रपञ्चविस्मृतिर्भगवदासक्तिश्च निरूपिता. नन्वेवं कथं तासां निरोधः फलित इति? तत्रोपपत्तिमाह महोदया इति, महानेवाभ्युदया भाग्यराशिर्यासामिति सर्वं सुस्थम् ॥२६॥

इति श्रीभागवतसुबोधिण्यां
श्रीमल्लमणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां
दशमस्कन्धविवरणे पञ्चत्रिंशाध्यायविवरणम्.

SRI SUBODHINI: Shri Sukadeva has addressed the King Parikshit as “Oh! King! with a view to tell him, “Please have faith in this”. When the Lord went away to the forest, during the day, due to the sorrow caused by this separation from the Lord, the Gopis, for the purpose of attaining peace from this sorrow, and also to ensure that the remembrance of the Lord remains continuously in their mind, used to sing the glory of the Divine Leelas of our Lord, in a very orderly way, throughout the day. Through this, they enjoyed the bliss of our Lord, even during the day also. Our Lord’s “fame” is by itself the “form and conferrer” of bliss only. This “bliss” get manifested in the Gopis. From this, we can conclude, that the powers of “Jnana and action” of the Gopis had got fully and firmly established in our Lord only. This in turn, i.e. the spiritually wise inner mind and the action-perfected mind — both of these were now engaged fully in our Lord only. In this way, the Gopis attained the status of “forgetting of this world in every way and got attached to the remembrance of our Lord only always”. How did they attain this highest state of NIRODHA? Answering this our Shri Mahāprabhuji says that, “this is their highest Bhāgyam or fortune! And due to this, they attained this highest NIRODHA (i.e. total and pure Bhakthi to our Lord, through a very clear understanding of His glory (Mahātyam) which in turn causes the total forgetting of this world).

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 35th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

INDEX

a

aananda (*bliss*) 3227
 aananda (*paramaananda*) 3161
 aananda (*bliss*) 2985
 abandoned (*sacrificed*) 3273
 abundant grace (*kripa*) 3223
 action (*karma*) 3370
 action (*pravruthi*) 2957
 actions (*karmas*) 2863, 3261, 3389
 aishwarya (*opulence*) 2873, 2898
 aishwaryam (*opulence*) 3371
 ajanma (*birthless*) 2902
 all of us (*gopis*) 3144
 all souls also (*ātma*) 3367
 all the qualities (*gunatma*) 2874
 all times (*poornakaama*) 3232
 altruistic (*para upakaar*) 3258
 ambikadevi (*pārvati*) 3387
 ananda (*bliss*) 2836
 ancestors (*pitruloka*) 3254
 and (*cha*) 3225, 3334
 anga (*bodily part*) 3419
 animal (*pasu*) 3038
 ankusa (*hook*) 3075, 3076
 anointing (*abhishekam*) 3344
 another (*deer*) 3052
 appreciated by him (*poojita tena*) 3310
 artificial (*superficial*) 3034
 asking (*seeking*) 3143
 atma of everyone (*sarvatma-bhava*) 2859

atma (*divine self*) 2835, 2958, 3111

attains that destiny (*ante yamatihi saa gātihi*) 2877

attributes (*gunas*) 3456

auspiciousness (*shree*) 3325

b

bad character (*vyabhichari*) 2926

baka (*crane*) 3065

banias (*traders*) 3258

basic permanent sound (*stāyi*) 3311

bata (*alas*) 3049

beautiful fragrance (*chāru-gandha*) 3480

become your calf (*son*) 3508

being attached (*priti*) 2957

beings! (*antaryāmi*) 3137

belong to thee! i am yours! (*krishna tavāsmi*) 3405

belonging to our lord (*bhaga-wadiya*) 3395

beloved (*preyasi*) 3088

beloved (*nāyika*) 3004

beloved (*presta*) 2939

beloved (*raman*) 3183

benediction and blessings (*aseerwad*) 3411

best friend (*atmabandhu*) 3242

best (*uttam*) 3033

best (*uttam*) 3220

best (*uttama*) 2932

beyond the quality groups
(*gunātita*) 3510

beyond the qualities (*gunātita*)
3080

beyond the qualities (*nirguna*)
2895

bhajan (*seva*) 2889

bhakthi (*sevak*) 2975

bhava or attitude (*loukik sneha*)
2933

bhava (*attitude*) 2984, 3438

black tresses (*alaka*) 2984

blemish or sin (*mother yasodha*)
3505

blemish (*dosha*) 3084, 3181,
3198, 3503, 3408

blemish (*ego*) 3107

blemish (*nirdosha*) 3223

blemish-free (*nirdoshi*) 2886

bliss of brahman (*brahma-
ananda*) 2986

bliss (*aananda*) 2831, 3289

bliss (*rasa*) 2923, 2986,
3102, 3209, 3217, 3218, 3290,
3303, 3306, 3321, 3330, 3508

bliss (*rāma*) 3269

blissful (*rasmayī*) 3102

blossomed (*vikasit*) 3236

bodies (*gunamaya deham*) 2904

bodies with the qualities (*saguna
deha*) 2891

boons (*varadeshwara*) 2960

bound by prema or love (*pranaya
badhabhihi*) 2906

brahman becomes brahman only
(*brahmavit brahmaiva*) 2830

brilliance (*tejas*) 3009

brilliance of jnana (*spiritual wis-
dom*) 3318

c

category of saguna jnana 2866

category (*adham*) 2957

cause (*nimitha*) 2950

celestial beings (*deva*) 2988

celestial gods (*deva*) 2843

cha (*and*) 2987, 3064, 3065,
3261, 3298, 3359, 3387, 3408,
3437

chakra (*discus*) 3075

changeless (*avikruta*) 3020

charitable valour (*daana veerata*)
3147

chaste women (*pativrata*) 2922

cheeks (*face*) 2985

clan. (*vamsa*) 3143

complete/full (*poorna*) 3017

conduct (*maryada*) 3143

consort (*wife*) 2975

contempt (*avajna*) 3119

courage (*dhairyam*) 3315

cow (*gow*) 3517

cowherd (*gopa*) 3065

crest jewel (*ornament*) 2980

crest jewel among men
(*purushabhooshana*) 2981

cunningness (*or innocent*) 2926

cupid (*lord of love*) 3041

d

daring act (*saahas*) 3359

darsan (*sakshatkar*) 2932

dasyam (*seva*) 2989
 decline or change (*avyaya*) 2868
 dedicating one's entire self (*atmanivedan*) 3140
 deep in the bliss (*rasa*) 3216
 deer (*she*) 3445
 deity (*deva*) 2946
 delusion (*bhrama*) 3101
 demand or desire (*apeksha*) 2920
 desire of a result (*kāmya*) 2876
 desire (*kaami*) 3209
 destroyed by the lord (*vadhya*) 2875
 detachment (*vairāgya*) 3161, 3320, 3161
 detachment (*nivruthi*) 2957
 detachment (*vairāgyam*) 3365
 developing friendship 2931
 devotee of lord vishnu (*vaishnav*) 2972
 devotees (*or sevaks*) 3366
 devotees (*the gopis*) 3209
 dharma (*action*) 2952
 dharma (*duties*) 2949
 dharma (*righteous conduct*) 2948
 dharmi (*material*) 2952
 dharmi (*our lord*) 3322
 discrimination (*viveka*) 3115, 3097, 3315
 discuss (*chakra*) 3076
 disinterested (*udāsīna*) 3407
 divine abode (*dhaam*) 2831
 divine leela (*prīy*) 3372
 divine (*deva vani*) 2935
 divine ātma (*self*) 3249

divine abode (*dhaam*) 2830
 divine absorption. (*bhagawanmaya*) 2877
 divine bliss (*rasaroopa*) 3020
 divine nectar (*amrut*) 3161
 divine parts (*amsa roopa*) 2998
 divine self (*swaroopa*) 3137
 divine self (*swaroopaananda*) 3374
 division of action or karma (*poorva mimamsa*) 2945
 division of jnana (*uttara mimamsa*) 2946
 divyagandha (*divine fragrance*) 3481
 during the nights (*mayema ramsyatha kshapaha*) 2838
 duty of women (*dharma*) 2925

e

efforts and tiredness (*sramar-ucha*) 3515
 ego (*abhimānam*) 3017
 ego (*samsara*) 2959
 egoistic utterances (*words*) 3097
 enjoyer (*bhōgya*) 3269
 enjoyer (*bhoktha*) 3285
 equal to one yuga (*aeon*) 3189
 established on men (*gopas*) 2827
 eternal bliss (*paramaananda-roopa*) 3333
 eternal bliss (*paramaananda*) 3338
 ever-lasting! (*nitya*) 2959
 everywhere and in everything (*sarvaatmabhāva*) 3422

evidence and proof (*pramāna*) 3280

evidence and proof (*pramāna*) 3437

evidence (*pramāna*) 2840

exclusive basis (*bhagavadiya*) 3042

external leela (*roopa leela*) 2835

externally-oriented (*bahirmukha*) 2950

expiation (*prāyaschitha*) 2994

f

face (*pale*) 3522

factor of time (*kala*) 2859

factors do not apply to them. (*saguna and nirguna*) 2905

faculties/qualities (*manushya dharmam*) 2996

fame and name (*keerthi*) 3209

fame (*keerthi*) 3314, 3480

fee (*sulka*) 3131

feet (*samsparsanena*) 3249

festival (*utsav*) 3289, 3518

firmly rooted in jnana (*spiritual wisdom*) 3529

flag (*banner*) 3076

flute-playing, nirodha 2895

for himself (*swat*) 3201

forgetting oneself and merger (*moorchana and*) 3423

forlorn (*miserable*) 3116

fourth (*nirguna*) 3067

fragrance (*anila*) 3236

freedom (*swatantrata*) 3411

friend of them (*bandhu*) 3238

friend (*sakha*) 2900

friends or masters (*aaptatama*) 3282

friendship (*sakhyam*) 3139

full bhava or attitude (*bhakthi to our lord*) 2919

fuil of bliss (*poornaananda*) 3439

full (*poorna*) 3010

fullness (*poornata*) 3135

fully (*pranata*) 3153

g

games (*leelas*) 3285

garland (*vanamāla*) 3522

gave (*pradaat*) 3317

giver of all results of their actions 3192

glory (*mahātmyam*) 3530

glory and greatness (*mahātmyam*) 3409

glory and greatness, (*mahatmyam*) 3008

glory of our lord (*mahātmya jnana*) 3384

go (cow) 2848

goddess laxmi (*wealth*) 3125

goddess laxmi (*ramana- nabham*) 2847

goddess laxmi (*wealth*) 3461

good and fortune (*phalam*) 3405

gopis (*plural*) 3095

grace (*kripa*) 3109

grace (*pushti*) 2831, 2835

grace and stature (*strength/power*) 3280

gracious or compassionate
(*dayita*) 3127
grain (*yava* – *barley*) 3075
great (*maha*) 3017
great task (*mahan-karma*) 2899
greatest warrior (*mahaveera*)
3148
greatness (*mahātmyam*) 3392
greed (*lobha*) 3223
groups of (*circles*) 3290
gunātīta – (*beyond the qualities*)
3120
gunas (*qualities*) 2865
gunas (*virtues*) 2902
gunas (*nirguna*) 2855
gunas (*qualities*) 2867

h

ha (*alas*) 3104
having got blossomed (*vikasita*)
3236
he (*saha*) 3245, 3336
herself (*swayam*) 3346
highest (*uttam*) 2957
his (*tasya*) 3410
holy places (*devayātra*) 3385
honours them and pays homage
(*sanmaan*) 3525
husband of rama (*goddess laxmi*)
3330
husband of everyone (*every jiva*)
2926
husbands (*paten*) 2922

i

ignorance (*ajnāna*) 3264, 3283,
3393

illusion (*māya*) 3376
implacable chains (*shackles*)
3277
in you (*twayi*) 2958
indwelling lord (*antaryami*) 2951
infatuation (*moha*) 3156
ingress (*aavesa*) 3080
inner-motive (*bhāva*) 3448
insensitive dullard (*moorkha*)
3189
inspiration and ingress (*effect*)
3463
instruction (*upadesa*) 2992
intellect of qualities (*gunabuddhi*)
2867
interested in vedas (*shri*
balarāma) 3427
invincible glory (*apramēya*) 2868

j

jana (*people*) 3229
jiva (*soul*) 3212
jnana (*spiritual wisdom*) 3182
jnana (*wisdom*) 2898
jnana (*knowledge*) 2900
jnana (*wisdom*) 2900
just been attained (*aagantuk*)
2902

k

kalpas (*aeons*) 2863
kalyan (*welfare*) 2868
kamadeva (*cupid*) 2980
kanera (*jasmine*) 3505
karmas (*actions*) 3394
kāla (*time*) 3221

khalu (*yes indeed*) 3376
king of the stars (*uduraja*) 2842
king's son (*prince*) 3039
knowledge (*jnana*) 2888, 3090
krishnachandra (*moon*) 3510

l

leader (*indra*) 3083
leelas, (*play*) 3285
liberation (*moksha*) 2943, 3221, 3378
liberation (*mukthi*) 3436
liberations (*paramaanantha
aananda*) 2984
life (*samsāra*) 3141
like the sky (*space*) 3371
lobha (*greed*) 3450
lord is bliss (*rasa*) 3330
lord is ever-lasting (*nithya*) 3020
lord of love (*kāmadeva*) 3206
lord of yogis (*yogeswaresware*) 2902
lord's bliss (*rasa*) 3178
lord's consort (*wife*) 3125
lord's face (*cheeks*) 2985
lord's quality of sri (*wealth*) 3314
lord's virtues (*guna*) 3301
love and friendship (*sakhya*) 2875
love (*bhakthi*) 3206
love (*sneha*) 2900
love to me (*prēma roopa*) 2931
lover (*pyāre*) 3088

loving attachment (*rati*) 3419
luck (*bhāgya*) 3466

m

maana (*pride*) 3525
mahatmas (*lords*) 3364
mahā rāsa (*rāsapanchādhyāyi*) 3438
main goals of one's life (*purushārtha*) 3187
male (*purusharoopa*) 2833
maryada (*scriptural injunction*) 2995
master (*gopas*) 3375
me and meum (*ahanta and
mamata*) 3113
melody (*rāga*) 3311
mental balance (*due to pride*) 3027
meritorious deeds (*punya*) 3081
māya (*illusion*) 3207
mind filled with shri krishna (*tanmanaha*) 3067
mind of moha 3110
mitigate heat (*sorrow*) 2843
mother earth (*dharani*) 3184
my seva! (*service*) 3096

n

nail (*nakham*) 3184
names (*naamaleela*) 3383
nature (*aloukik*) 2896
nature of being uninterested (*udāsīna*) 3408
nature of the sabda (*naada*) 3493

nature (*swabhāvam*) 3119
 nectar or ambrosia (*sudha*) 3473
 nectarian (*amrutamayam*) 3306
 nights (*mayema ramsyatha kshapaha*) 2838
 nirguna gopi (*gunātita*) 3120
 nirguna (*quality-free*) 3067
 non-exhibitive (*secret*) 3236

o

object (*vishaya*) 2874
 obligatory duty (*nithya*) 2876
 oh sinless one (*anaghe*) 3508
 oh! beloved! (*kānta*) 3142
 oh! king! (*friend*) 3433
 oh! lord! (*prabho*) 3365
 omnipotent (*sarva samartha*) 3393
 omniscience (*total knowledge*) 3524
 omniscient (*sarvajna*) 3421
 one with the lord (*tadātmika*) 3033
 one's senses (*sama-dama*) 3318
 one-pointed (*ananya*) 2899, 2972, 3161, 3282, 3311, 3182, 3290
 ordained discipline (*niyam vidhi*) 2954
 order and rule (*maryada*) 2857
 other (*anya*) 2989
 our conduct (*dharma*) 3149
 our lives (*prāna*) 3133
 our lord (*bhagawad swaroopa*) 2892

our lord (*bhagawadiya*) 3095
 our lord (*bhagawan roopata*) 2868
 our lord (*bhagawanmaya*) 2892
 our lord (*bhajanam*) 2908
 our lord (*bhakthi*) 2892
 our lord (*mahatmya jnana*) 3345
 our lord (*sarasa*) 3478
 our lord (*sri hari*) 3021
 our lord (*tadātmikāha*) 3113
 our lord only (*bhagawad bhāvātmak*) 3101
 our lord shri govinda (*govinda charanapriye*) 3044
 our lord too! (*manoramālāpa*) 3026
 our lord's (*guru's*) 3402
 our lord's atma (*tadātmikāha*) 3031
 our lord's gaze (*drishit*) 3516
 own atma! (*our lord*) 3047
 own divine self (*swamoorthya*) 2887
 own way of righteous (*dhārmik*) 3153

p

paramour (*jarabhava*) 2866
 path of grace (*pushtimarga*) 2997
 path of chastity (*pativrata*) 2990
 path of devotion (*bhakthi mārga*) 3083
 path of devotion (*bhakthi*) 2908
 path of grace (*pushti*) 2866
 people of vraja. (*prameya*) 3413

personal service (*seva*) 2831
 place (*desa*) 2954
 play of games (*vihāra* – to relax) 3026
 playing (*divine leelas*) 3424
 please see (*drisyaatām*) 3126
 poorna (*full*) 3015
 power of action (*kriyashakthi*) 2964, 2987, 3324 3451, 3464, 3471, 3472, 3487
 power of illusion (*māya*) 3376
 power of knowledge (*jnanashakthi*) 3471
 power of opulence (*aishwaryam*) 3366
 power of time (*kāla*) 3427
 power of valour (*veerya*) 3163
 practice (*maryada*) 2995
 pradakshina (*circumbulation*) 3411
 praise (*stuti*) 3505
 pramana (*evidence*) 2994
 pramāna has been given (*pramānabala*) 3437
 prema (*sneha*) 2898
 pride (*māna*) 3108
 pride (*mada*) 3027
 prohibited (*vyabhichara*) 2929
 prohibitions (*nisheda*) 2994
 property (*wife*) 3375
 punya (*good deeds*) 3466
 pure māya (*illusion*) 3419

q

qualities (*guna*) 3117
 qualities (*gunaatīta*) 3122, 3456

qualities (*niyantha*) 2868
 qualities! (*gunās*) 3228
 qualities (*saguna bhava*) 2891
 qualities (*saguna*) 2887, 2890, 2892, 3121
 quality of opulence (*aishwarya*) 3357
 quality of opulence (*aishwaryam*) 3011
 quality of primordial nature (*prakruti dharma*) 3307
 quality-free (*nirguna*) 2866, 2891, 2893, 2894, 2896, 2897, 2902, 2905
 quality-full (*saguna*) 2905

r

raha (*desire*) 2968
 rasa (*bliss*) 3021, 3135, 3285
 rasa (*juice*) 3285
 rasa (*or bliss*) 3423
 rasa (*relish*) 2898, 2985
 rasaroopa (*full of rasa*) 2837
 rata (*pleasure*) 3134
 rays (*diidhiti*) 3009
 real divine nature (*swaroopa vismruti*) 2993
 really means becoming nirgunata 2895
 refuge (*aashraya*) 3125
 remembering the glory (*mahātmyam*) 3391
 renounced (*detached*) 3365
 reparation (*prāyaschittam*) 3163
 reparations or prayaschitta 2920
 respectful spiritual attitude (*swanishta*) 3025

result (*phalam*) 2837, 2919, 3248, 3266, 3472
 revelling in himself (*aatmara-amata*) 3336
 righteous action (*dharma*) 3257
 righteous conduct (*dharma*) 3352
 righteous conduct only (*maryada paalan*) 3356
 roamed (*chachaara*) 3347
 rule or regulation (*maryada*) 3528

s

saamipya (nearness to our lord) 2984
 sadaanandaroopa (always blissful) 2902
 saguna (with qualities) 2929
 sandhya time (dusk) 3420
 sandhya (dusk) 3420
 satisfaction (*priti*) 3213
 satwa (harmony) 2888
 saw (*vyachakshata*) 3074
 sayujya (*moksha*) 2859
 scripture based path (*prameya*) 2995
 secret about this earlier . (*uktham purastat*) 2889
 self (*Ātma*) 3263
 self only (*Ātmarāma*) 3262
 self-respect (*ego*) 3525
 senses (*indriya*) 2993
 senses (*indriyas*) 3102
 senses (*indriyas*) 3221
 senses (*indriyas*) 2848, 2958

separation (*viraha*) 2969
 separation (*viyoga*) 2947
 separation (*viyoga*) 3032
 separation from the lord (*viyoga*) 3020
 service (worship) 3269
 sāstrās (scriptures) 3142
 seva (*bhajan*) 3146
 seva for our lord (*bhajanaananda*) 3513
 shining (*bhāswaram*) 3436
 shree (wealth) 3187, 3196
 shri krishna (*bālak*) 3061
 shri (wealth) 2898
 shri (wealth) 3182
 sivam (auspiciously blissful and holy) 3322
 sma (*indeed*) 2961
 small part (*amsa*) 2873
 smaranam (*remembrance*) 2872
 sneha (*love*) 2957
 sound (*meaning the vedas*) 3419
 sound (*naada*) 3467, 3504, 2836
 sound (*sabda*) 3384, 2846
 sound (*vedas*) 3419
 special and innocent (*blemish-free*) 2828
 spiritual effort (*nnissādhan*) 3116
 spiritual effort (*sadhana*) 2960
 spiritual effort (*nissadhan*) 2960, 2876
 spiritual knowledge (*jnana*) 3037, 3153, 3179, 3317, 3322, 3365
 spiritually wise (*jnānavati*) 3316
 sputum (*vaman*) 2933

senses (*indriya*) 2829
 stay (*at vraja*) 3133
 stipulations (*vidhi*) 2994
 supernatural (*su-rata*) 3133
 supernatural bliss (*rasa*) 3102
 supernatural (*aloukik*) 2902,
 2931, 3018, 3149
 supernatural parts (*anga*) 2989
 supreme lord (*ishwara*) 3266
 supreme self (*paramātma*) 3073
 supreme soul (*paramatma*) 2863
 su-rata (*supernatural bliss*) 3134
 sweet sound (*naada*) 3306

t

tamasik (*ignorant*) 2867
 task only (*karma*) 3521
 te (*your*) 3170, 3410
 tendencies (*vasanas*) 3423
 tender (*komal*) 2848
 thatha (*son*) 3232
 the mind happy (*manorama*)
 3026
 the other (*anya*) 3100
 their fours also (*knee*) 3063
 their parents (*father*) 2857
 their senses (*indriyas*) 3213
 their sorrow (*dukha*) 2878
 there is opulence (*aishwaryam*)
 3365
 there (*imaa*) 3155
 there (*tatra*) 3314
 those nights (*ta rathreehi*) 2838
 three qualities (*gunās*) 3153
 three gunas (*gunātīta*) 3063,
 3136, 3480

three qualities (*nirguna*) 2868,
 2890, 3066
 three qualities (*gunaatita*) 3504
 through place (*far away*) 2912
 through their mouths (*words*)
 3439
 time (*delay*) 2912
 time (*kala*) 2954, 3494
 together – (*goshti*) 3326
 trace of honour only (*alpamaana*)
 3525
 traditional way (*maryada*) 2922
 tree gunas (*gunātīta*) 3103
 truthful in their desires
 (*sasathyakaama*) 3349

u

union (*oneness*) 3014
 union (*samyoga*) 3032
 united with our lord (*samyoga*)
 3020
 unpleasant (*apriya*) 2939
 unrighteousness (*adharma*) 3351
 upadesa (*instruction*) 2929,
 2948, 2951, 2954
 upasana (*worship*) 2870
 utsava (*festival*) 3515

v

vachaha (*saying*) 3058
 vairagya (*detachment*) 2898
 vajra weapon 3076
 valorous deeds! (*veera*) 3178
 valour (*veerya*) 3182
 valour (*veeryam*) 3311

Index

k

varāha (*boar*) 3050
vedas (*scriptures*) 3260
veerya (*valour*) 2899, 3346
very nature (*swabhava*) 2993
victorious (*jayam*) 2942
viraha (*separation*) 2968
virtues (*gunas*) 3300
vision of jnana (*jnadrishthi*)
2887
vital air (*prāna*) 3382
vitara (*distribute*) 3188

w

wandering souls. (*charshani
sakthi*) 2845
waters (*wetness*) 3360
wavering (*chanchal*) 3461
wavering (*chanchalata*) 2971
wealth (*sriya*) 3400
wealth (*goddess laxmi*) 2988
wealth (*sri*) 3315
wear (*accept*) 3502
wearing or showing (*bibhrat*)
3179
when (*yatha*) 3261

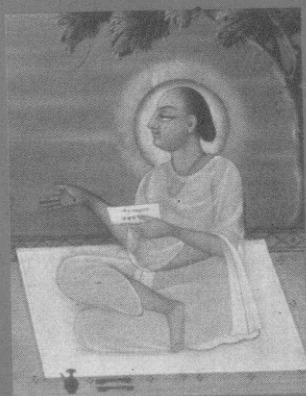
when (*yerhi*) 3482
which are not seen before
(*saahas*) 3359
white (*paandu*) 3526
wind (*surabhi*) 3236
without qualities (*saguna and
nirguna*) 3075
woman (*wife*) 2927
word in answer, bhagavati 2898
words (*vaani*) 3156
words (*sound*) 3439
worldly life (*samsāra*) 3144
worldly (*loukik*) 2931, 2960,
3225
worldly type (*loukik*) 3027
wrong desire (*duragrahi*) 2945
wrong time (*dusk*) 3254

y

yam gopim (*that gopi*) 3097
yash (*fame*) 2898, 2899, 3163,
3182, 3199
yava (*grain*) 3076
yes indeed (*yeva*) 3408
young (*youthful*) 3346
your lap (*shoulders*) 3102
your selves (*bodies*) 2913

निगमकल्पतरुर्गलितं फलं शुक्लमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



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